

Light of Truth

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SPIRIT ART.—(See Page 6.)

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Scientific

ANTHROPOLOGY — THE SCIENCE OF MAN AND HIS SOUL—IGNORANCE OF THE MEDICAL PROFESSION.

(By Prof. J. R. Buchanan, M. D.)

The essay of Dr. Bucher (from the Medical Record) may well be called "the latest," as an exhibition of medical ignorance and crude conjectures. Bound in the fetters of gross materialism, the medical profession is incompetent to study the brain, for the brain is the organ of the soul; and the colleges abhor soul-science as the devil is said to abhor holy water.

There is some freedom in the study of drugs, but none for the study of the soul, and as the brain belongs to the kingdom of the soul, the colleges never think of it except as a part, and a subordinate part of the body that it rules.

Dr. Gall was the founder, not only of true cerebral science, but of the anatomy of the brain, and the greatest anatomists of Europe were astonished by his discoveries. But he dared to study the attributes of the soul through the brain, and for that he has been proscribed by the profession, and his name is seldom or never seen now in a college text book, though he originated the true anatomy of the brain. Neither Gall, Buchanan nor A. J. Davis having any college recognition.

The profession was at first dazed by his great discoveries, and a few leading liberal minds accepted them, for they had a solid anatomical basis. But soul study was intolerable to the colleges, and reformers were offensive; and the whole profession fell back into the deep rut of materialism—abandoned Gall's methods and tortured and killed more than a hundred thousand animals to find out something in the brain, as savages would break a watch to discover its secrets.

Of course, something was discovered, but their harvest of ignorance was greater than their harvest of knowledge, and Dr. Bucher's conjectures about the brain are worthy of and eighteenth century college, not worthy of serious discussion, and not even expressive of the best results of vivisection.

The brain being the organ of the soul, embodies the entire nature of man, for every faculty of the soul has its special organ, and when we learn the function of every convolution, we know all of human nature, and human possibilities, including man's capacities for holding intercourse with the spiritual world, and for sending out his soul forces, as was done by Jesus and St. Paul, and is now being done by advanced Spiritualists.

This I demonstrated at Louisville in 1841, proved it in 1843 to the Indiana university at Bloomington, demonstrated it over and over in New York, Boston and many other cities, all of which was widely published, and for 10 years taught the true science as well as anatomy of the brain in the leading medical colleges of Cincinnati (the E. M. Institute) and presented the whole science in my System of Anthropology in 1854, and in eight volumes of the Journal of Man; but after I left this, the first and for years the only liberal college of the profession, the dead weight of universal materialism pulled that college down to the com-

mon dead level of the profession—not even adhering to the doctrine of medical liberty in which it began.

I gave up the hope of civilizing the medical profession, which could have been accomplished only by spending a hundred thousand dollars in propaganda, which I did not have, and have trusted to the slow process of Spiritualism in the twentieth century for reviving the science of the brain and the soul.

Dr. Gall will then rank far higher than Harvey, as the brain is a more important organ than the heart, and he developed a substantially correct conception of its functions, as far as he advanced, calling it Phrenology, but left one-half of its functions unexplored, until I adopted the method of direct experiment instead of relying upon cranioscopy, and thus revealing every faculty of the soul and its reality, established a complete

ANTHROPOLOGY,

on which solid anatomical and psychic basis I developed

PSYCHOMETRY,

the key to all knowledge, and the

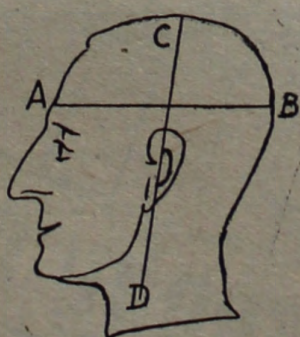
PNEUMATOLOGY,

by which I have revealed the ancient history of the past century, in "Primitive Christianity," as Denton by similar methods revealed the ancient history of the globe.

I have not been efficient in publishing this mass of sciences, but if death does not arrive too soon I shall prepare as much as possible this year to be published under the title of "The New World of Science"—(about 500 pages for \$3), but the great mass of my anatomical and psychological accumulations will only be left in manuscript. I am waiting now for subscribers.

The followers of Gall's incomplete science are the only supporters of the science of the brain before the public now, and the editions of the Science of Sarcognomy in which I showed the relations of the soul to the body, and new methods of healing disease, has all been sold.

To give the reader a simple and clear conception of the true science of the brain, I offer here a brief statement of the perfected results of sixty-three years of investigation—a system of science differing widely from the rudimentary science of Gall and Spurzheim, though confirming nearly all of its doctrines. The name of Gall will hold an unsurpassed rank among the scientific benefactors of humanity.



When the profile of the head is divided by the horizontal line A B, and the vertical line C D, we shall find that all the noblest elements of human nature are above the horizontal line, and relate to the faculties of the soul,

which have then full realization only in the spirit world. They should be sufficiently developed to govern the inferior half, which relates chiefly to the body, and is the source of the passions and appetites which degrade mankind when not controlled by the upper half. (A B corresponds to the great ventricle of the brain, C D to its radiating center.)

Humanity is advanced, not by cramping or checking the lower organs, which are indispensable, but by cultivating the upper half, which is essential to normal development and health. The superior longevity of woman is due to their greater activity in the higher nature of the upper brain.

The face and neck included in the map cover organs in the base and interior of the brain not explored by Gall and Spurzheim, yet open to investigation, for nature does not hide from us, and the indications of the face and neck are nearly or quite as reliable as those of the cranium. The large neck covers an amount of animal force, passions, rashness and viciousness, not indicated anywhere else.

The facial developments furnish a portion of the indications of a scientific physiognomy, which no writers on that subject have understood.

The brain is not a mere allocation of organs of different and opposite tendencies, but a wonderful system of correlation for united action. The laws of which have never been even suspected. Each organ of the upper class has a special relation to organs of the lower class by which its action becomes effective in the body. This is the law of Radicalism.

Again each organ of the brain has a close sympathetic relation with its correspondent in the body, so that the development of that correspondent greatly increases its power or vice versa. This is shown in the Science of Sarcognomy by my charts, and its application in practice by

THERAPEUTIC SARCOGNOMY,

a system of medical practice never dreamed of by colleges.

But the most novel and remarkable correlation is that between the front and back of the brain as divided by the vertical line, C D. This revolutionizes the application of practical phrenology.

The basis of this is the fact that all vital energy in the brain comes from its posterior half, supplied by the vertebral artery, which also supplies the spinal cord, while all its sensitive, intellectual and impressionable faculties belong to the front. The power of the anterior organs can not be judged from the frontal development alone, for without support from the posterior region they do not accomplish much, and many persons with small foreheads but strong occipital development show a stronger mentality than others with large frontal and deficient occipital organs, which has always been puzzling to phrenologists.

Practical phrenology can not be accurate without understanding this, for there is an exact relation of each frontal organ to its occipital correlative. There has been a striking illustration of this developed by vivisection, showing that the visual power of the perceptive organs is dependent on the occipital organs, a convulsion called the gyrus angularis, which I recognize as the organ of vigilance.

Eloquence depends much less on the frontal organs than on some in the occiput, and mediumship, which is more than passive, requires occipital energy.

By understanding this combined action our judgment may become accurate in estimating character.

Moreover, the whole doctrine of

temperament becomes useless when we understand the relations of the brain to the body, which enables us to judge of the entire constitution from inspection of the head, which greatly assists in diagnosis.

Such knowledge, moreover, greatly assists in directing the training of the young, showing what faculties most need cultivation. When a child appears small and delicate, we may, by examining the cerebellum, find positive indications that it will attain a robust manhood.

As to the anatomy of the brain, popular phrenology, following blindly non-medical writers, is quite erroneous, and it has required careful anatomical dissection and study, including the development of the embryonic brain, to attain accurate science. How many physicians are there who have any just conception of the three fundamental portions of the brain—probably not one in ten thousand. I have not seen it stated in text books.

Moreover, anatomists and physiologists have never made the discovery of the peculiar relations of the right and left hemispheres of the brain to each other. I am now preparing a bust and a chart in which the anatomy physiology and psychology of the brain will be recorded, and in which the apparatus can be understood by which man holds intercourse with the higher world, the cultivation of which will hasten the advent of the good time in which earth and heaven will come much nearer to harmony. Our sunguide in this is the science of the brain, the home of the soul.

J. R. BUCHANAN.

San Jose, Cal.

MAN IS CONDENSED AIR.

Liebig, the Great Chemist, Is Authority For the Statement.

Liebig, the great chemist of the century, writes: "Science has demonstrated the fact that man, the being which performs the great wonders, is formed of condensed air and solidified and liquid gases, that he lives upon condensed as well as uncondensed air, and that by means of the same mysterious agent he moves or causes to be moved the heaviest weights with the velocity of the wind. But the strangest part of the matter is that thousands of millions of these tabernacles of condensed air are going on two legs, destroying other forms of condensed air which they may need to build up their own wasted tissues or for shelter or clothing, or, on account of their egotism and fancied power, destroying each other in pitched battles, using implements which are but other forms of condensed air, the material of which they themselves are formed or composed. Chemistry supplies the clearest proof that, so far as concerns this, the ultimate and most minute composition and structure, some of which are so infinitesimal as to be beyond the comprehension of our senses, man is, to all appearances at least, composed of materials identical with those which compose the structural being of the ox or the dog or even the lowest animal in the scale of creation."

Solomon seems to have entertained the same idea; see Ecclesiastes iii, 19, "For that which befalleth the sons of men befalleth the beasts; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast."—Pittsburg Dispatch.

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SEEN AND UNSEEN.

By Lilian Whiting.

NUMBER SEVEN

"Everywhere faith, or the capacity of receiving, has a power to claim and command the thing which it needs. . . Faith is a positive thing, not merely negative. . . Faith is such a relation of one being to another higher being as opened the higher being's nature to the lower, and makes possible the ready gift of the lower to the higher. . . Life is but the mere shell of life until faith comes."—Phillips Brooks.

"Faith is the substance of things not seen." The words are familiar to us all, but have we ever fully realized their deep significance? Faith is a substance. Not a mere attitude of mind; not, as Bishop Phillips Brooks well said, a merely negative thing, but a substance. Let us try to realize that. We think of a substance as something that can be seen and felt. We can touch it. It is both visible and tangible. And when we come to think of it the word substance is the strongest term that can be used to express the kind of thing most evident to our senses. An element, an atom, may well elude the natural eye or the touch of the hand; but a substance is the most palpable and actual thing conceivable. Now it is not without significant intention that the apostle asserted that faith is a substance. He did not say it was like a substance; he was not making even a strong comparison; but he asserted, without any limitation or modification whatever, that faith is the substance of—what? substance of things not seen. But how wonderful is the further unfolding of this assertion. What are those "things not seen" of which faith is the substance? Here is the answer to our question:

"For all the things that are seen are temporal; but the things that are not seen are eternal."

Then if faith is the substance of "things not seen, and if the things that are 'not seen' are the eternal ones, then it follows logically that faith is the substance of the eternal things. The substance is the most substantial of parts; the most real. This leads us to understand how faith is the very essence, the very reality and actuality of the unseen world, and is that by which we relate ourselves to the unseen and enter into the conscious and intelligent communion with the inhabitants of that world. Now the exercise of faith leads to the development of clairaudience, to which I referred in the preceding paper of this series as a gift to be achieved by certain efforts and practices. Sight is a higher and more complicated faculty than hearing, and it is more possible to achieve clairaudience than clairvoyance; although either is merely a question of spiritual development. "When humanity takes its next step upwards," says Annie Besant, "and already there are signs here and there that it is preparing for it—having made the physical vehicle perfect, its work will be to perfect its second vehicle of consciousness, that in which it is to function freely on the astral plane." That is—to translate Mrs. Besant's phraseology with more simple and lucid English—as soon as the physical body is trained to its perfection, the spiritual self, which Mrs. Besant designates as "the second vehicle of consciousness," will be in easy and rational communication with the un-

seen world, which is what she means by "functioning freely on the astral plane." The Theosophists have a sort of dialect of their own that is in great vogue among them; but when we come to translate it into our more simple modes of expression we see it does not differ in meaning so greatly from what we believe. And we owe Theosophy a great debt for its profound scholarly research and the intellectual power it has contributed to the quest of these problems of the future life.

Well, our next question is then: How shall we bring the physical body to that state which will allow the psychic self to be sufficiently free to live its life, or "function," on the next higher plane? This is the scientific side of the problem of which faith is the spiritual side. Faith is an infinitely more potent thing than scientific training; but the latter has its uses and is of importance.

To be in touch with the higher life of the unseen world is simply to develop our higher faculties. Every grade of life has its own degree of vibration. When these vibratory degrees are in correspondence, then communication is easy and natural. When they are not in correspondence, communication is impossible. Faith is that substance which relates spirit to spirit and harmonizes into accord all different degrees of spiritual vibration. To this work there is a physical basis, and regarding which all the matters of food, sleep and exercise are of some determining significance. The intrinsic power of the spirit, however, is so incalculable that it may, of itself, utterly transcend all other power and overcome any conceivable limitations. To the methods of developing the finer forces the next paper of this series will be especially devoted.

LILIAN WHITING.

The Brunswick, Boston, Mass.

LIGHT TOUCHES.

He who confides to you the secret of another will betray yours as well.

As we develop in spirit our lyre is attuned to higher chords of sending out truths by inspiration.

The one consolation about being poor is that nobody envies you—thus not having your health impaired by unspiritual thought-waves.

Thoughtless uncharity in small affairs will not reap charity for us in grave ones, and yet we expect it too often to occur.

When avarice gloats over its possessions and swells in its pride, envy shrinks into a frosty chill, and suffers for want of sunshine in the soul.

Argument ceases as soon as the exact truth of a discussion is reached. Nothing can force truth backwards. It is as inexorable as time.

If you can not trust yourself you naturally can not trust anyone else.

Self-love in mediumship should be expunged as soon as discovered. Like measles, it attacks every phase, but becomes chronic with some possessors thereof.

You can judge a man by the paper he reads.

The meanest kind of envy is that which withholds the good because it can not say anything bad of a fellow-creature. It is the kind the rich ignoramus has for the impoverished genius.

A DECLARATION OF PRINCIPLES.
THE GOD QUESTION.

(By Prof. J. S. Loveland.)

I think it is settled that the next national convention will make some kind of declaration of principles for the Spiritualist fraternity. There are three tendencies in our ranks, which will seek to control or shape the character of that declaration. Hence it is important to have the entire subject well canvassed before the October meeting.

1.—In the first place we may reckon those who object to what they call a creed. They will seek to restrict the declaration to a few common place affirmations of the continued conscious existence of man; and, that there is intelligent communication between incarnate and decarnate spirits. To them, this is substantially the whole of Modern Spiritualism. The whole demonstration of one is simply a portance fact, and or two most important facts, and does not involve any doctrine of philosophic or religious teachings. It is, in fact, not new in any other sense than that it is a revival of what is as old as history. These are, in the main, conservative mossbacks, who wish to see only phenomena, and listen to an endless repetition of mere common-place eulogies of Spiritualism, to the exclusion of all scientific or philosophic discussion of the live questions of the day. That their loved ones live and communicate with them meets all their demands.

2.—The second class, like the old Israelites, still hunger for the fleshpots of Egypt. The old theological dogmatism clings to them, and like many of the early Christian converts, they will most vigorously seek to engraft more or less of the old miraculism into the new declaration. Here is where our greatest danger lies, for these members are in dead earnest, and the limping of their logic is supplemented by a boundless enthusiasm, which too often throws reason into the shade.

3.—The third class, which, I trust, is much the largest, knows that Modern Spiritualism is a distinctively new era in human thought and experience. That, though in the past there have been phenomena analogous to those of today, yet in the conscious estimate of the people they were an entirely different thing. In human consciousness, the phenomena of today are entirely new. And, when we come to the inevitable deductions from those phenomena, we still find intrinsic newness. The first, the basic deduction, is perfect naturalness. Miraculism in all its forms vanishes in the destructive light of reason. Spiritualism did not, like the old religions, proclaim a miracle to be believed, but it wrought its wonders before the unclouded gaze of reason, and extorted from it the verdict of naturalism. Then the Babylonian structures of all past systems of religion fell—a mass of hopeless ruins. The revelation of spirit, working with natural energies, in accord with natural law, annihilated all the man-made gods of the ages, and left humanity free to reconstruct its philosophy and religion on the basis of nature and reason. With this knowledge, this class of Spiritualists demand a declaration in harmony with the real character and purpose of the new renaissance. That we assume the end of all past religions, and present a comprehensive statement of the fundamental truths of the reconstructed religion, philosophy and science of humanity. We affirm again and again that Spiritualism is the philosophy of life. Then we must state what we mean by life. What are its factors,

powers, possibilities and destiny. Life is universal, individual and social. And this covers the entire field of man's activities as an individual unit, and as a factor of society. Nothing can be left out pertaining to man as a factor of the political unity, any more than to the neighborly or family sphere.

But without expanding this thought any farther, I wish to especially notice, in conclusion, the subhead of this article; the God question. This, I apprehend, will be one of the most difficult points to settle to the satisfaction of all; and yet there is no more in need of settlement. The bane of most new movements is the incorporation of some of the falsities of the old. The spirit of compromise leads to the demands of ignorant conservatism, and the young giant is shorn of his strength just as he enters the field of contest. The Christian church has fought every advance in human progress to the death, if possible, and when defeated has sought to compromise the truth.

The majority of Spiritualists are from the Christian church, and all of us from the sphere of its teachings. Hence it is no wonder that many have a tender regard for the old idols, so long worshipped, and wish with a new dress to install them in a new pantheon and call it Spiritualism. Right here, with all kindness, yet with inflexible sternness, we must shut out the idol.

Spiritualists generally, almost universally, reject the idea of a personal deity. But, as the same time, many construct an impersonal God or "Over-soul," and invest it with personal attributes; The material and logical fallacy of such a course is not apparent to their consciousness. Strenuous efforts will be made to force, in some form, this monstrous inconsistency into the declaration. To prevent it we must in due time carefully and exhaustively discuss the question, letting in all the light possible. Evasion or suppression are both of them impossible, and only the coward would seek to avoid them. Spiritualism must settle the question for itself; and if fifty years are not sufficient, therefore how many more will be required?

Nothing but a person can possess personal attributes. If God is impersonal he can not possess the attributes of personality. Hence, God can neither love nor hate; can not purpose or will. A being incapable of love, hate, will and purpose can have no sense of right or wrong, but must be strictly unmoral. Such a being must be simply universal energy, acting automatically in obedience to inexorable fate. Hence love or reverence, in the true sense, toward such a being is impossible. Nor can there be trust, or any other feeling such as is possible between persons, toward it.

An impersonal God is an unthinkable proposition. A personal God is necessarily an anthropomorphic or finite being. Any one can select which ever horn of this dilemma they choose. There is no third proposition; God must be personal or impersonal, if a being in any sense whatever. I trust we will be able, when the time comes, to construct our declaration entirely free from every vestige of theological miraculism, and not be compelled to stop in any half-way house of degrading compromise, through fear of the denunciations of ignorance.

J. S. LOVELAND.

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A SPIRITUAL TOUR OF THE WORLD—In search of the line of life's evolution. Arena print. 50 cents.

MISCELLANEOUS.

WAR—ITS EFFECTS.

"O war! begot in pride and luxury,
The child of malice and revenge of lust—
Thou impious greed and great impiety;
Thou art the foul redner of the state."

(By Sylvanus Lyon.)

The fearful results and lessons of war are with us—and this with a proud ancient nation of fierce fighters. Now we must needs face the consequences for good or ill, for conquest or defeat.

Commenced, men's passions and pride aroused, vast armies and fleets gathered—no one can foresee or foretell the ending. Let us trust good will result, justice prevail and right in the end conquer.

War is a great educator, a mighty power, a fierce conflict of the peoples and nation's passions. Now all through our land young and old, officers and clergy, are filled with this spirit; even the pulpit preaches of war, and governors and assemblies enacting war measures, and the people anxious to enlist and go to battle. If it is true that we now fight for humanity, to enfranchise and free Cuba, the fairest isle of the sea, so long downtrodden, oppressed and foully misruled, then is our cause just and righteous and we can invoke the god of battle to give our armies swift victory. With our proud, free, great nation, our valiant sons and kingly daughters so quickly arming for the cause, it would seem a quick and sure ending must come.

Thus far the signs, events and conquests seem to justify this ending, for our highest expectations have been fulfilled and the future is great with promise.

But the strife has just commenced, not one really great battle, and our enemy, Spain, silent, fierce, resolved to any deed of violence for victory or vengeance—and defeat is Spain's ruin.

With these influences Spain has a religious enthusiasm, with a seeming well-grounded right to conquer, for she must consider us as an unwelcome intruder—robbers seeking plunder—and this one of her fairest possessions, the sunny land of fruits and flowers.

And thus Spain, with her people fired, her churches and priests invoking heaven's aid for their righteous cause, with great armies and many battleships, seeks to vindicate her just right, compel obedience of her rebellious subjects.

And once let us consider how the moral principle—the economic problem—and weigh some of the causes and consequences of war—this American-Spanish war for Cuba. First, we must lament that in this age of civilization, progress and religion, the necessity of war, with its vast expenses, evils and terrible consequences, occurs.

Where, we ask, was the power and influence of Christianity—with "love even to our enemies?" It is a sad comment, a black reckoning, that with all the churches, believers, creeds, prelates and bishops, we could not have prevented this war, with some kind of arbitration. And what have they all done? Really nothing; not even a silent protest, a litany or prayer of universal good and saving power.

It is a lamentable fact that in this age of civilization and advanced religion that any necessity should come or cause of national difference arise which arbitration could not settle—and beyond this there is, or should be, the higher, mightier power of religion,

with its Christlike teachings. These should govern all men's actions, and rule down all feelings of strife. We must feel sorrow at the sad reality. The times, the age, the people—and the religion are still for war. This spirit seems to pervade men's feelings, influence the nation and silence the churches.

The times aid on this impulse—idleness, suffering, poverty, necessity and corruption, all demand it; and thousands need bread and shelter, thus compel armies to enlist for any chance for a shelter, care and living.

And passion, pride, dishonesty still rule men's actions and lives too much. Too few know of the beauty and good of a Godlike life—can not understand the grandeur of nobleness and do not realize the power of love. Then the war spirit gluts the feelings, pride and lust of the nation now. This is seen in the press, pulpit, with the people—even the women and children love the idea of conquest and boast of victory.

It is true there are benefits in a righteous war—and this is truly a holy one, if we really fight for humanity, to free downtrodden Cuba from base, cruel despotism and save a poor, starving people. If we really thus war for truth, justice, love, the victory should come quickly, and the god of battle smile on our cause. But with these hopes and auspicious harbingers of peace and good will we must expect the sad, awful results of war, viz.: fierce battles, destruction, millions wasted thousands of deaths, desolate hearts and homes, and our nation sorrowing in anguish for coming times with pensions, taxes and memories—the evils of influence and hereditary for half a century.

It is true there are blessings in some wars, for a god God rules all men's actions and passions, and nations' conflicts aid on the world's progress. War is like a consuming fire which purifies as it destroys, to give us new, brighter chances, better progress; and this war will take from the rich to now feed, clothe and discipline so many of the idle hangers-on, hungry and poor, for the cost of the war comes first from the rich, if in the end the poor must be always taxed heavily. We will therefore trust and hope that the blessings will come with the evils, viz.: the success of a right cause, fair Cuba free, and the age of her misrule and curse ended. And may the war accomplish something more than this, and far better; may it hasten the good time foretold—long promised to anguished souls, sighed for in vain—the scriptures in truth be fulfilled, "The sword beaten into the ploughshare," peace reign triumphant, all men as one universal brotherhood—and nations cease the folly, wickedness and ruin of war." In another age, with truer ideas of morality, with wisdom and love to guide—with a higher, better idea of Christianity, we will hope and pray for the Golden Era of life and man's nobility. And may this war thus aid on this good time.

SYLVANUS LYON.

New York City.

HO! FOR ROCHESTER!

The greatest Spiritualistic event in the history of Modern Spiritualism will be the coming Jubilee celebration that commences in Rochester, N. Y., May 25th, and continues to June 1st. Who are going? Thomas Lees of Cleveland writes us that if a party of 50 or more can be got together to start from there, round trip tickets can be had for \$5, good for six days. For further information, and those wishing tickets should address him at 1021 First ave., Cleveland, O.

THEOSOPHY AND SCIENCE.

F. E. Titus.

Those who have kept in touch with recent scientific discoveries and conclusions have noticed a marked departure from the old ideas. Ether, formerly regarded as beyond the limits of matter, has now been recognized as simply one of its gradations, so that the divisions are solid, liquid, gas and ether—an extension of the material world by at least one-fourth. Strangely, though, as we are adding ether at the upper end of matter, the lowest—solid—was found not to possess its distinguishing characteristic. It can no longer be considered strictly accurate to speak of any form of matter as solid, since the X-ray has demonstrated that the most apparently impervious of substances can be readily permeated. The impermeability of matter is now to be numbered among the illusions of the scientist.

Then the definition of an atom as a hard, inelastic particle of matter, incapable of division, inert and inanimate, which formerly received the sanction of orthodox science, has been abandoned, one might say almost officially, for Lord Kelvin, an ex-president of the British association, recently declared the atom to be "a vortex of living energy." Leading electricians, dealing with the highest form of substance known to science, namely ether, had anticipated this definition of Lord Kelvin. Possibly the fact that they were dealing with the higher form of substance induced in them a clearer perception of the truth than was granted to those whose work lay in the lower strata of matter. Naturally with the recognition of the fact that the atom is a vortex of living energy, came the discovery that the hitherto supposedly dead matter was all alive. The human organism is found to be an aggregation of living entities, each with a sphere of activity peculiarly its own, living its own little life—of birth, growth, maturity and disintegration—analogue to the human body in which it lives, moves and has its being. It has its own intelligence, or consciousness, and, as recorded by Birret in his work on the "Life of Micro-Organisms," it exhibits many of the most striking characteristics of the animal in the exhibition of its love passion. Plants are now declared by eminent scientists to have souls, and many interesting and startling exhibitions of the selective intelligence of plants have been recorded through the patient labors of the scientist.

Not only have flesh and vegetable thus been shown to be within the domain of consciousness, but the mineral kingdom also is found to be alive. Professor Robert Austin, the eminent British metallurgist, who delivered such an interesting public lecture upon metals during the session of the British association recently held in Toronto, declares that "metals and alloys really present close analogies to living organisms," and that "future generations will speak of the evolution of metals, as we now do that of animals." Professor Von Schroen of Naples has discovered life in stones, vital sparks in crystals. Part of the press declare that this discovery ought to be ranked with that of Darwin, so great is its importance deemed.

To the student of Theosophical literature all these discoveries and conclusions are extremely interesting, for they show how closely science is treading upon the heels of Theosophy. All these discoveries of science, and many others fully as important, were anticipated and stated by Madame Blavatsky in her work, "The Secret Doctrine."

SPRINGTIME.

L. E. Saxton.

During the winter season even though the home was a conservatory of flowers and modern inventions made the air summery, yet Nature would express true to her mission and at times the influence of ominous clouds and blizzards penetrated to the heart of the home sanctuary. In the brightness of the within, with congenial associates and pastimes, the dreariness of the without may be soon ignored and its noise lost in the music and song of the home heaven. Such a home is symbolical of that life that has solved a state of conscious recognition of the heaven within, and the power to externalize this in the around, and though discords and negative states may impinge at intervals, they soon pass by without attuning it to them.

The spring has come with its exhilarating breath and beautiful flowers, indicating a full fruition of present pleasures in summer and autumn fruits, and why cloud the bright now with apprehensions for the future? For a life strong in the recognition of its own power to accomplish, and proving its belief in its oneness with Infinite Life, through constant suggestion, in expressions of love, health, cheerfulness tranquility and excellent execution of whatever undertaken, is a constant assistant to all, and can trust the future to take care of itself. In all things, throughout all experiences of the year, we may see outworking the God-life.

I prefer the term Infinite Love, for from childhood the word God usually presents itself to the mind's eye spelled backwards, while today it may suggest to the many evolution, and detract nothing from the God stature, then ensphered by old-time orthodoxy, it was positive proof of total depravity. In nothing is progress more marked than in changed religious beliefs. After all this is a grand time to live, when one can claim Immensity as the Bible and see God in all things, even in self, without being persecuted for irreverence, and in the present spring manifestation of all thought, we may note the buds and blossoms that indicate a glorious fruitage in the summers and autumns to come.

HARMONY—A PRELUDE.

On park and lawn the eve hath drawn to gloom
The birds are silent in the dusky glade;
Seated in shadows of the old oak room,
On ivory keys thy slender fingers laid,
Play on through movements of soft melody:
Let thy sweet moods too full for words outflow
From depths of life, and I, attuned to thee
By Love's own self, will listen and will know.
Bring the sweet flutterings of happy leaves
When winds blow fresh upon a flush spring morn;
Bring the soft peace of moonlit summer eves;
Through airy spaces flit on fancy borne.
Rays of thy joy shall steal into my breast,
As sunrays pierce into a prisoner's cell:
My fever in thy calm shall thus find rest,
And in thy soul my soul shall pass to dwell.

—Count Ernest.

FOOD IN LIQUID.

Persons who do not obtain the desired nourishment from ordinary food will find a decided gain by using the hot food drink, Postum, as it is made from especially selected portions of the field grains that furnish the body with the parts needed. It is in liquid form and looks and tastes like coffee, but it is a pure food drink that gives great strength to young and old.

It is especially recommended to those who are unpleasantly affected by common coffee.

Grocers sell it.—Adv.

The World of Psychics and Liberal Thought

"Rev. Dr. Talmage is a great preacher; the only trouble is that he seldom tells the truth."

"The Bible is not the word of God. There is no word of God in it, except as it is revealed through mediums."

"Saul was a perfect gentleman. He was a great deal more of a gentleman than either David or Samuel."

"No man can believe in the Bible and not believe in Spiritualism."

"The ministers all call the old lady of Endor a witch. I once heard a minister call her a witch eight times in one paragraph. She is not called a witch anywhere in the Bible, although most people claim so."—Moses Hull.

Reginald DeKoven has set Rudyard Kipling's great poem, "The Recessional," to music.

Dr. J. A. Dowie has a large institution on Twelfth and Michigan avenues, Chicago. He gives his services free, but charges the patients for their board. He has had a great deal of trouble with the Chicago physicians. They secured the passage of an ordinance by the common council requiring hospitals to take out a license. Dr. Dowie refused to take out a license, on the ground that he was not running a hospital. There were over 100 indictments against him, but he beat them all by proving that no medicine was given in his institution nor was there any surgery practiced.

Detroit police have driven six "Madames," fake mediums, out of business in that city during the past two weeks.

The question of perpetual motion has been solved by a Populist genius: Rags make paper. Paper makes money. Money makes banks. Banks make loans. Loans make poverty. Poverty makes rags.

Rags make—well, you stop here and commence over again, and keep on going until the cows come home.—Kansan.

A majority of Methodist ministers in Milwaukee are said to be inclined to endorse "divine healing."

The British museum now possesses some forty-four mummies. Taken together they represent a period of about 4,000 years. The oldest mummy in the museum is that of Mycerinus, the builder of the third pyramid of Gizeh, about 3,640 years B. C., and the most modern that of a woman, name unknown, who together with her three children, was mummified about 400 A. D.

The Elder—So you want to marry my daughter, eh? I like your nerve. The Younger—You ought to, sir. I've been three months working it up.—Brooklyn Life.

Through all the centuries, from "snowy old summits in story," has been ringing the declaration, "Ye can not serve God and Mammon." Like all its predecessors, destroyed because they have failed in solving the riddle of social life, this civilization is facing the problem. It must choose the ashes of desolation spread by monopoly, or the flowers of peace, planted by the Genii of co-operation.

Spirit phenomena are once more brought prominently into literature in Hamlin Garland's latest story, "The Spirit of Sweetwater," just issued by Doubleday and McClure Co., New York. It is a love romance and a tale of mining adventure into which is woven a psychic experience.

With its characteristic cowardice in time of war gold has gone into hiding in Spain and silver is again in demand.

Old Nancy Doane was noted for the striking originality of some of her expressions. One day she was talking about the utter inanity of another old woman in the neighborhood, and she said: "I never see her beat! She'll lop down in a cheer, an' there she'll set an' set an' set, doin' absolutely nothin' for hours an' hours an' day after day. 'Pon my soul, I sh'd think she'd mildew!"—Harper's Bazar.

In Sweden there is one telephone to each 115 inhabitants. The people, through their government, own the telephone lines.

The rabbis of Baltimore have formed a trust and propose to encourage their people to attend church. Each member of the trust agrees not to marry nor bury according to Jewish rites people who fail to attend church.

The census reports show 700,000 defectives in the United States. That is to say, parental ignorance is responsible for seven hundred thousand insane, deaf, dumb, blind, imbecile and criminal victims.

Franklin McVeagh has discovered that "the most impoverished center of population in the world" is in the Seventeenth, Eighteenth and Nineteenth wards of Chicago.

I expect to pass through this world but once—any good thing, therefore, that I can do, or any kindness that I can show to any fellow being let me do it now—let me not defer it or neglect it, for I shall not pass this way again.—J. E. Darling.

THE BLIND SEE NOT IN DREAMS.

Recently Professor Jastrow examined fifty-eight cases of total blindness in institutions of Philadelphia and Baltimore. Thirty-two of these became blind before the sixth year of their lives, and not one of them saw in dreams. Six lost their sight between the fifth and the seventh year, and of these four had dreams of seeing, though somewhat vague. Of twenty persons who became blind after their seventh year, all had dream-vision. It all depends evidently upon the education of the sight center in the brain, which up to the sixth year has not proceeded far enough to continue functioning without stimulation through the retina of the eye.

HE REMEMBERS MOSES.

A Cincinnati editor of antique dimensions recalls a bald and unconvincing narrative. He says: "We remember that when Moses cast down his rod before Pharaoh and it became a serpent, 'the Egyptians did so with their enchantments,' and Pharaoh was puzzled and hardened his heart."

THE JUNE PICNIC AT CASSADAGA.

The annual picnic of the C. L. F. A. will be held at Lily Dale on June 17, 18 and 19. Mrs. E. L. Watson of California as speaker.

LOCAL ARRANGEMENTS AT ROCHESTER DURING THE JUBILEE.

The headquarters of the Jubilee and office of the general manager will be in the parlors of the Powers hotel, where all are most cordially invited to call, register their names and let their wants be known.

The principal place of meeting for lectures, concerts and entertainments will be at the Lyceum Theater, one of the finest auditoriums in the state.

The principal place of meeting for public seances and manifestations will be at Fitzhugh hall.

The old St. Paul's church on North St. Paul street, Assembly hall at New Osborn House and several other halls have been secured for overflow or special meetings.

The Children's Progressive Lyceum and the Young People's Department will have separate places for meeting.

The Spirit Art Department gallery will be on the west side of South Clinton street, one door from Main.

Special rates have been secured at the following hotels: Powers, at which the headquarters is located, W. Main street, \$3 per day; Whitcomb House, E. Main street, \$2 per day; New Osborn House, S. St. Paul street, \$2 per day; The Livingston, Exchange street, \$2; The National, \$2 per day; Congress Hall, \$2, near N. Y. C. R. R. depot; Savoy, rooms, 75 cents per day; The Kremlin, North Clinton, \$1.25 per day; Crissey House, S. St. Paul street, \$1.25 per day; Chapman House, S. St. Paul street, \$1.25 per day. There are a number of other hotels that can be learned of upon inquiry at headquarters, also boarding houses, private residences and restaurants, where people can be accommodated at various prices. A thorough system will be inaugurated by which the people can be cared for.

Free busses run from all trains to the Powers, Whitcomb, New Osborn, Livingston and Congress Hall. Street cars will take to any portion of the city desired. Members of the committee will be in attendance to direct visitors, and police officers and railroad attendants will give any information needed.

All persons desiring to secure accommodations can do so by addressing the Information Bureau, care of the undersigned, stating what is wanted. FRANK WALKER.

Rochester, N. Y.

REDUCED RAILROAD RATES TO ROCHESTER JUBILEE.

Special rates have been secured from the railroads on the certificate plan.

To secure them you must buy a ticket from your station to Rochester, N. Y., one way, and ask the agent for a certificate to the Spiritualists' celebration. When you reach Rochester, present the certificate to Frank Walker, who will sign it and have it stamped by the railroad representative in attendance; the holder can buy a return ticket, over the route by which he came, for one-third the regular rate. Certificates are not kept at all stations.

Tickets with certificates can be bought only on May 21, 22, 23, 24, 25, 26 and 27, and must be stamped by the agent in Rochester on or before May 31. They will then be good for a return trip ticket at one-third the regular fare, if presented at the company's ticket office on or before June 3.

These conditions must be strictly observed to entitle the person to the special rates.

The above rates have been granted on all railroads in the United States east of Chicago, St. Louis, Memphis, New Orleans and Nashville. The

roads west of those points have probably granted same rates, which can be learned by inquiring of your ticket agent.

The meeting will be held in Rochester, N. Y., May 25, 26, 27, 28, 29, 30, 31 and June 1. Everybody come.

FRANK WALKER, Gen. Man.

A DARK SPIRIT.

The Psychische Studien publishes a letter from Herr Erich von Negelein, descriptive of a remarkable phase of clairvoyance manifested by a medium who occupies the position of valet to the writer's grandfather. This medium has a painful prevision of the death of certain persons, whom he sees followed by a "black form" which places its bony hand upon the head and back of the poor victim, and seems to employ every imaginable means of drawing his vital force out of him. In no instance has the clairvoyant been at fault when predicting a death as imminent. Upon one occasion as he was accompanying his master through the streets, he suddenly stopped short and exclaimed: "Look there, sir! Do you see that slater up there on that roof? I perceive very distinctly a black form—it is death—hovering around that poor slater and doing all he can to make him fall. He is placing his horrible hands upon his head and back, and his death is inevitable." The valet and his master had not gone 200 paces from the spot when the slater fell and his skull was shattered on the pavement.

A NEW LINK.

According to an editorial article in "New Orthodoxy," a recently-launched English religious magazine, "man is a spirit, temporarily lodged in a material body, and for a distinct purpose." It is, says the writer (Rev. R. Tuck), too hastily assumed that we are living in a materialistic age; and he believes that the disposition towards a Spiritualistic explanation of life is altogether the stronger. This he says, is supported by reference to psychic literature, which increases upon us day by day, and the influence which "Theosophy" is exercising upon current thought. The "new orthodoxy" may not be abreast of Spiritualistic thought and teaching, but it is "a link in the chain of progress."

OBITUARIES.

Passed to the higher life from Seville, Fla., March 24, 1898, in his 68th year, Joseph S. Prevatt. Mr. Prevatt took an active part in all public affairs, was an active politician and exceptionally familiar with the political history of the country. His religion was Spiritualism, and he found much comfort in its sublime truths. He was also a great admirer of the Light of Truth. As a citizen he enjoyed the confidence of his fellow-men. He leaves a wife, six sons and three daughters. By special request of Brother Prevatt, George P. Colby was called to officiate at his funeral. Peace to his memory.

Mrs. Elinora Manning Johnston, third daughter of Edgar and Elyza Manning, and wife of C. L. Johnston, passed to spirit life from her home in Columbus, May 11, aged 43 years, leaving three young boys and a girl.

Mrs. Johnston had been a patient sufferer for two years, but none the less her transition has been a severe shock to her family and friends. Her father, Edgar Manning, was for many years a pioneer Spiritualist, and fought single-handed for the cause in his home place at Harrisburg, O., whither the remains of Mrs. Johnston were taken for burial in the family plot, a beautiful shaded knoll on the old farm. The funeral discourse was delivered to a large congregation at the home of her brother, Henry Manning, in Harrisburg, on the 12th inst., by Willard J. Hull. Mr. and Mrs. Johnston and family are and have been for years devout Spiritualists.

THOMAS PAYNE—WAS HE JUNIUS—
By W. H. Burr. Price, 10 cents.

Spiritism

SPIRIT ART.

A Fact Legally Testified to by Competent Witnesses.

Monday night, April 18, 1898, was a memorable night for the writer, who, in company with Messrs. Lewy and Collins went to the home of Mrs. Mabel (Aber) Jackman, 3143 Forest avenue, Chicago, to see what the denizens of the unseen world had in store for us. So much has been written and said of some of the wonderful manifestations that are daily taking place through the mediums of this day and age that one can but wonder "what will be the next?"

On this particular night the above named gentlemen repaired to the seance room with Mr. and Mrs. Jackman to secure a spirit portrait of the guide of the writer, Jennie W—. What took place, and the results which followed, can be briefly stated: Dr. Blackmore, a guide of Mrs. J., told the writer to place the canvas (which had already been stretched upon a frame) in a solid box, that had been prepared for similar tests. This was done. I locked the box with a brass Yale lock; placed the keys in my pocket, sealed the keyhole with a postage stamp, placed the box about four feet in front of the sitters; upon the box we placed a large music box that had been wound up, and then waited patiently for the results. Happily we had not long to wait. The conditions were perfect, the genial guide Dr. B. was at his best, and entertained us royally in his intelligent, characteristic manner. In about fifty minutes we were told to open the box. We did so. Imagine the surprise, for here we had the most beautiful, three-tinted, life-size portrait of a loved and cherished one, Jennie. Her pose is easy, graceful and artful. As little Nellie so sweetly said, "She is dressed in a smile." After taking the picture from the box Mr. Collins and myself held it in our hands while the spirit artists retouched and toned it up, making it a work of art that would be a credit to any artist as well as an ornament to the studio.

W. H. MYERS.

(See Frontispiece.)

State of Ohio, Hamilton county, ss:

Before me, George Heidman, a notary public in and for the county and state aforesaid, personally appeared W. H. Myers, who, being duly sworn, deposes and says that the facts herein are true to the best of his knowledge and belief.

GEORGE HEIDMAN,

Notary Public, Hamilton Co., O.

HENRY GAYLORD COLLINS.

BERINO LEWEY.

State of Illinois, Cook county, ss:

Before me, Chas. A. Stevens, a notary public in and for the county and state aforesaid, appeared Harry Gaylord Collins and B. Lewey, who, being duly sworn, depose and say that the affidavit herein contained is true to the best of their knowledge and belief.

CHAS. A. STEVENS,

Notary Public.

Now gentle reader, you have a few facts to consider. In this day of doubt and skepticism it is essential that the evidence be produced. I do not blame the world for a condition that can not be helped. "Doubt is the beginning

and the end of life's volume," and faith is but a struggling hope, while belief is simply a guess. But in this case before you it is not doubt, not faith, not belief, but a fact. The sworn testimony of three men would hang you were you on trial for your life. The results of this little seance are now a part of our knowledge, a part of life's experience demonstrating to us that the abuses that have been heaped upon some of our mediums in the past must come to an end. We need to fear "internal explosions" more than the work of our ignorant opposers. Our mediums must be supported. We must make conditions for them that will insure the best results. I often think that the results that we take from a seance are, after all, just what we have taken with us. If we get fraud, it is our own, no need of always laying it at the feet of the medium. If we could but get in line with self we would find out that our mediums are as near right as we are. Give them good words, good thoughts, and help them stand up for truth and appear before the world as the equal, if not the superior, of the clergy. They are all doing a noble work. From none of them would I snatch a wreath or garland of honor. W. H. MYERS.

SHE HEARD VOICES.

"When I was very little I used to hear voices. They called me. They spoke my name, 'Mary! Mary!' I used to go to my mother and say, 'Mother, did you call me? What do you want?' and she would say: 'No, child, I didn't call you.' Then I'd go away to play, but the voices would call again distinctly.

"There was a day when my cousin, whom I dearly loved, was playing with me, when she, too, heard the voices. She said, 'Your mother's calling you, Mary,' and when I didn't go I could hear them again. But I knew that it wasn't mother. My cousin didn't know what to make of my behavior, because I was always an obedient child. 'Why, Mary,' she repeated, what do you mean by not going?"

"When she heard it again we went to my mother and my cousin said: 'Didn't you call Mary?' My mother asked if I had heard voices, and I said I did. Then she asked my cousin if she had heard them, and when she said 'yes,' my mother cried. She talked to me that night, and told me when I heard them again—no matter where I was—to say: 'What wouldst Thou, Lord? Here am I. That is what Samuel said, you know, when the Lord called him.—Rev. Mary Baker Eddy, in an interview.

At a Liberal meeting in North Britain, when the proceedings were being opened by prayer, a reverend gentleman prayed fervently that the Liberals might "hang a' thegither." He was interrupted with a loud and irreverent "Ahmen." "Not, O Lord," went on the speaker, "in the sense which that profane scoffer would have ye to understand, but that they may hang thegither in accord and concord." "I dinna' care sae much what sort o' cord it is," struck in the voice, "sae long as it's a strong cord."—*Cornhill Magazine*.

CONVENT OF THE SACRED HEART—Hudson Tuttle. 50 cents.



PALOMA SCHRAMM.

A NEW MUSICAL PRODIGY.

Los Angeles, Cal., has lately been stirred by a talented child musician, who, though a native of San Francisco, has developed in the southern city.

Her name is Paloma Schramm. She is just eight years old and has recently appeared in public as a pianist at several concerts at Los Angeles and adjacent cities, where she has aroused great enthusiasm. Although the child can hardly span an octave, she seems to accomplish them by a trick. Her repertoire contains such compositions as Chopin's nocturnes and waltzes, Beethoven's sonatas and other classics.

Not long since, the story goes, while in the garden, an exhausted wild dove fluttered down at her feet. The child extended her hand to the bird, which promptly perched upon it. Afterwards as the bird acquired confidence the child's head became its favorite resting place. When Paloma plays the dove sits upon the instrument. If the music is lively and shrill the bird trembles with excitement. But when the strains are low and sweet it quiets down contentedly and almost seems lulled to sleep. The bird has never offered to abandon the child for its former wildwood life.

At her first public appearance in Los Angeles the largest auditorium, Simpson Tabernacle, holding 2,500 people, was crowded, and her reception such a triumph as falls to the lot of few mature artists. Her playing was greeted with shouts of applause from an audience that rose to its feet.

At her concerts the audience is invited to offer simple motifs, upon which she will improvise and weave interesting bits of music. She has already entered the field as a composer, and with credit. Professional musicians acknowledge her powers from an artistic as well as technical standpoint. Undoubtedly this child is a medium, another object lesson, a phenomenon, the purpose of whose work is to show to the blind sign-hunting world the verities of spirit power.

Mediums who use Spiritualism as a cloak to hide their iniquity must not be surprised at a sudden downfall in their career, from which few recover sufficiently to regain the respect of Spiritualists. Intuition is a great tattler.

Honesty is to the emotional side of human nature what purity is to the sensual. As animal sensuality is curbed, mental purity, with accompanying inspiration, takes its place. As animal emotion is curbed soul purity or magnanimity takes its place. One leads to genius, the other to power,

PICTURES IN THE BRAIN.

Everybody is familiar with the specks and rings of light that are seen sometimes when the eyes are closed, or when they are covered with the hand or a bandage, or when they are open in a perfectly dark room. They are possibly dismissed as "imaginary," or if the subject has a smattering of science he may explain them as the result of excitation of the optic nerve by the pressure of the blood vessels in the brain. Neither of these easy theories satisfies Mr. Howard Swan, engineer, linguist, journalist, enthusiastic scientist and a perfectly admirable Crichton in the range of his studies. He has experimented patiently with himself in a dark room, and he has been led to the conclusions that the manifestation of light visions in the brain is normal and systematic, that the visions have a definite connection with the processes of thought, that by rigid concentration of the will, putting aside all distracting influences, the light appearances can be watched by the person in whose brain they are being manifested, that the visions are strikingly modified by the utterance of words and sounds suggesting ideas of things or qualities good or evil, and that by the persistent repetition of sound symbols of goodness, nobility, purity and the like, the moral constitution of the brain can be improved.

The conclusions are so startling that our representative called on Mr. Howard Swan, at the Central School of Foreign Tongues, Howard House, Arundel street, and, as a critical, "anxious inquirer," put him through a protracted cross-examination. With the utmost courtesy Mr. Swan submitted to the battery of questions and tentative objections.

"How did you get on the track of the discovery?"

"By our method of teaching languages we picture scenes. We picture a narrow Eastern street, with the flashing of lamps, the crowd of rejoicing people, and so on. By a resolute effort of will you can keep such a picture before your mind for several minutes, but it exhausts nervous energy and leaves you fatigued. I was led to consider whether there was not some relation between this picturing process and our faculty of thought, whether light is not a potent factor in thought, and I began to make the experiments upon myself."

"And of what nature were the experiments?"

"It was necessary first to secure the power of fixing the attention. This was accomplished by gazing continuously upon some actual object, as a brass knob or a glass globe and resisting the temptation to let the mind wander. Then for the actual object an interior image was substituted, as the visionary picture of the knob or the globe. The next process is to concentrate the attention upon an imagined light, as of a flame of a lamp, or a sun in the sky of a definite scene. Scenes can then be imagined which are suffused with white light. In an absolutely dark room, however, the mind can be reduced to a state of perfect passivity, a complete blank, and then it is that glimpses are seen of dancing specks or flashes of delicate light, and at intervals of three or four seconds revolving or inrolling wreaths of phosphorescent, filmy light move slowly, apparently immediately in front of the eyes—really, of course, within the brain. These luminous wreaths contract to a center and disappear, as it were inwards, creating an agreeable sensation, or they evolve from the center outward to the edge with a disagreeable effect. There are

other occasional manifestations. These filmy wreaths of light, when certain suggestive sounds are uttered, respond to them by starting, stopping, reversing, taking the form of spots, spangles, curve and geometric designs. Thus a word such as 'good,' 'love,' 'justice,' starts the motion from the center inwards, or revolving to the right, while a word such as 'bad,' 'wicked,' 'cruel,' reverses the motion, starting it from the center outwards, rotating to the left, in the direction contrary to the hands of a clock."

"But do you really" maintain," our representative asked, "that it is possible to so utilize these subjective light impressions as to modify the character?"

"Certain. Give me a vicious character to submit to systematic treatment, and I will reform him by uttering to him compositions containing trains of words that will cause the lightnings to pass in the right direction, and the lightning rods to turn them to pass in the wrong direction, and for the figures to break up into the wrong shapes, and thus to accumulate wrong moral impressions on the brain. I have found the benefit myself. I have been able to give my character and promoting a calm and happy state of mind. It has saved me from materialism. Persons to whom I have read compositions designed to accomplish the same object have thanked me and testified to its benefit."—Christian World, London, England.

VIBRATIONS AND THEIR PURPOSE

(By Sidney F. Smith.)

Vibrations are more powerful influences in our lives than we perhaps realize: vibrations that permeate and surround us, that pass into and out of manifestation, the rates of which we raise or lower and in so doing produce good or evil results in ourselves and in the world around us. Matter, of which water is a symbol differs only in its rates of vibration, for ice is changed to water and water to vapor by increasing the rate of vibration of its molecules by forces under our control; and by increasing the rate of vibration more still, water is changed into steam, separated into its elements of hydrogen and oxygen. So matter passes from the visible into the invisible, from the solid, dense and material into the finer, airy, astral, and in these realms J. Worrell Keeley has shown that the vibrations that pass from the base, followed or retarded

Certain vibrations awaken in man spiritual hopes and desires, and we feel uplifted after listening to certain symphonies, while other chords and notes arouse in man the beast of passion and sensuality. Music, or even certain notes of the scale, will and do stimulate the mind to action, and awaken the soul till it contacts the spirit and becomes one with the Father in Heaven.

Sounds of musical nature may calm and cure the insane, and deadening the evil principles of criminals and intensifying the better principles in man, give conditions for the development of the inborn Divinity in Man.

We know, do we not, that music may cure the sick and relieve us from pain and disease? Oh, for composers who know how and what to compose to relieve the sufferings of humanity! Music is not yet as scientific in this direction as it will be. Of all musical instruments none is superior to the human voice in harmony, purpose and power, for a soft answer turneth away wrath, and one who has a knowledge of the proper use of the voice and co-

control it at will, can call not only men but the hosts of nature to serve him.

I know people who see colors when they hear music, a spectrum color for each note of the scale. There are seven colors and seven notes, just as appears to me there are seven principles in man. Vibrations producing colors or sounds through forced or sympathetic vibrations intensify one or more of these principles. We know how the red color affects the bull, the turkey goes mad from red, and the dog is not aroused the best part of their nature, and I believe there are men still living who become wild beasts even when they cause blood flow. Do you think the blue glass globe, chimney and window crane was only a fad and that there was not an occult truth behind it? Unquestionably it was overdone, and blind staid men when other colors would have been better.

It appears to me that most things are formed by a certain rate of vibration, that everything has its keynote to which it may respond as a tuning-fork will through sympathetic vibrations. Things are in tune with certain notes of the piano are struck; a bridge, it is said, may be fiddled down; we have seen lamp chimneys break when certain sounds of high pitch are produced, and things rattlie in a room at considerable distances from the cause. The keynote of the human voice may be said to be the A of the scale. The keynote of nature is F as heard in tempest at sea, brook and river, and as wind whistles through the forest. So do we all as men and women have our keynote indicating the domination of one of the elements. Sometimes, but this we can raise or lower, spiritualize or materialize.

Dr. Edgar Gates has shown to us unprejudiced public the effects of vibrations upon animals in the development of cells in the brain and elsewhere, but more important than all, he has shown that passions, desires, emotions, thoughts produce chemical effects in the body, so much so that exhaled breath passed through liquid produces different coloring effects. It is evident then that, in a word, thoughts and desires produce chemical effects, and I understand chemical effects are only produced through different rates of vibration.

There are numerous authorities who assert that they have photographed thought forms. If Dr. Gates proves the existence of mind, the thought forms, we can kill or cure ourselves and others. The saliva of a dog will heal its wounds, or when the dog is angry, it will bite. The power of mind we may cause the saliva we mix with our food to be helpful or injurious, purifying or corrupting even to the point of poisoning in some cases. We may by our thoughts affect the air we breathe, and if it causes health or disease in us, what effect will it have on others? The air we breathe is nature, both human and otherwise? No matter how we feel about the quality of our own air, it is the responsibility of a nature that is not shirk without reaping the harvest good or bad. It appears to me that the world is divided into those who have their specific rate of vibration intensity or deaden certain centers or plexuses in the body, aiding or abetting

It is very apparent to me that many of our aches and pains, illnesses and diseases, are caused by the character of our thoughts, by anger, suspicion, hate, envy, pride, selfishness, etc., and which are less effectual when thrown outward than pent up, contained, brooded over, and nursed in the silence. Away with such tools of destruction both of self and others. Must

der has been committed through the venom of the power of silence just as well as by other methods. Our thoughts are vibrations which with the speed of lightning seek out the object of thought and affect them for good or evil, or if they are stronger than we are, are reflected back to gradually resurrect or destroy us. "As a man thinketh so is he" for good or ill, and "as he soweth thus shall he also reap." —Perfect Faith.

FINE CLAIRVOYANCE

I noticed in the Light of Truth of March 5th an article relating to ghosts haunting actors and ministers, to which I can add an instance that has just taken place in this city. One of my neighbors, a thorough, devoted and sainted Methodist church member, by accident or otherwise developed clairvoyant sight and he was enabled to see spirits walking about the streets and offices as well as about ministers in church, which so attracted his attention that he is unable to remember what the minister says. He says the sights are indescribable at times.

With one minister he always saw an old patriarch (like that on a St. Jacob's oil bottle) with a staff in his hands. On his way home from church one day his first wife appeared to him in a vision, and he was so angry at him. He could see her lips move which so annoyed him that he came over to my house and asked me if I thought he was going crazy, and then told all his spiritual advisers, and they told him to get a Spiritualist. I informed him about his condition the best I could, which seemed to afford him much relief. Now he comes over frequently and describes our spirit friends to me, and I am interesting some of his old orthodox friends, who were much annoyed about his condition took him to the cemetery one day, and he was so sure of the existence of graves, not letting him see the tombstone, but he never failed to describe the person accurately. In one grave there were two buried. He says he saw the bones of the other person, and was too much evidence to set well on an orthodox stomach, so they gave it up to be very strange, and he now enjoys talking Spiritualism more than ever. He has been told that the medium can change his eyes palmed him, and he has not been able to read any since, as he says the letters seem to dance up and down. He says he cannot understand them. It seems to be a very singular occurrence. He regrets very much not being able to read. There is much more but this will suffice for this time.

Aurora. III.

The bigoted or prejudiced regard the good natured as imbecile or ignorant, while the good natured know prejudice or bigotry to be an effect of ignorance or uncultured spirituality. Good nature unfolds intuition.

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PSYCHOMETRIC

When a hungry man thinks of food, his mouth waters, because nature supplies saliva not only to food, but to the very thought of food. Nothing is contained in the mind, but the physical system to the operations of the mind. Dr. Matthew Woods, in an admirable pamphlet upon Mimetic Disease, speaks of the familiar fact that a patient who has been long delivered from the chair of the practice of medicine, the professor is privately consulted by students suffering from all the symptoms described; and the professor has been sometimes tempted to such ailments as disease of the heart, consumption, Basewood's disease, gall-stone, cancer of the pancreas or appendicitis, but some have been cured, and others have perished, viz. incapable of motion and sensation in the right or left half of the body—during a realistic lecture on violent "pain in the knee" during an elucidation of the symptoms and pathology of Pott's disease, while there have been cases of fracture of the femur, the subjective symptoms of dislocation or fracture, because of the impression made upon their minds by the lecture while discussing these surgical states."

Physicians and philosophers perfectly understand the effect of "expectant attention" which has been the cause not only of individual diseases but of marvelous epidemics in the history of medicine. We know the disease of tarantula, so-called because of its supposed origin in the bite of a tarantula, a species of spider. Its victims were sometimes subjected to treatment by dancing. It was found that it could be effectively cured by nothing but music. A bishop, who believed the whole thing to be imaginary, allowed himself to be bitten by the tarantula, and proceeded to dance away the delirious and feverish temper of the peasant." Think much, when people ceased to by and about the tarantula, tarantism ceased. And at the present day Italian peasants may be bitten by tarantula and again by the tarantula with no serious effect whatever. In other words, "expectant attention" being absent, the disease is no longer a disease and is expected to not occur.

E. FISHER

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OR

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UNTO THIS GAMALIEL.

We have heard it said: "What profiteth it a man if he gain the whole world and lose his own soul?" And we have seen white robed science take a handful of sand and create a telescope that pierces the stellar depths and plucks knowledge from the workshop of the Infinite. We have heard science declare that light and heat and magnetic attraction are modes of force and that the conservation of energy precludes the possibility of any force or atom of matter in nature being lost. In this great grasp of law what was science the pupil—herald of? She was the herald of that philosophy which is now asking her and asking dogmatic theology to pause and study anew the logic of their theories and tell the world the status of that force which death has released from the physical structure.

Theology consigns it to the uncertainties of a positive existence. Science consigns it to the realm of eternal sleep.

This force, which science says can not be lost, has passed from the sphere of objective visibility. Death has done that much for it, certainly. Now, force exists and operates in one or the other of two conditions of the material elements, visible or invisible, matter or spirit, taking, as we do, the ground that matter is the objective expression of spirit, or, conversely, spirit is the vitalization, the essence and potentiality of matter, which lies in direct line with all material analysis if carried far enough to grasp its own legitimate conclusions. Matter does not belong to the primordial state of the universe. It should be classified only in the realm of form or body. It bears no positive relation to the cause of form or body. It is eternally subject to the forces operating upon and within it.

Here, then, we meet the problem presented by the lifeless form, void of power to move its wonderful mechanism, and the question what has become of the vital force, the nervous energy, which the physiologist tells us operated the cold and beautiful temple?

No scientist is more the true scientist than he who, echoing the sentiment of the great Herschel upon the sublimity of the heavens, approaches the unquestionable psychical phenomena of this era and says: The human being who can witness these marvels and remain undevout, is mad.

Here, then, upon a foundation of fact which requires no more stringent condition than any experiment in chemistry, and which no sophistry can overthrow and no intrigue shut out, the knowledge of the continuity of the human life principle is established.

To this Gamaliel science and theology must come sooner or later. Spiritualism as a philosophy, with its attendant phenomena, is breaking down and dissipating the barriers which for ages have been hurled up against the imperious pressure of the human soul.

Like a shaft of lightning in the dark night and roaring tempest, the imperishable light of God's love and promise leaps through the black and tangled mass of human doubt and fog and storm, and opens the way for the rising soul. Men are beginning to see it. Men are beginning to ask, What of the night?

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

Here is the last and highest reach of the anxious quest. It is the prayer of the lordly suppliant, and befits all men.

MINNESOTA'S SHAME.

We understand there has recently been formed a state association of Spiritualists in Minnesota.

There is a gentleman in the state prison at Stillwater whose case ought to make a large and active job for said association.

This gentleman is Leroy Berrier, an honorable citizen of Minneapolis, who has been torn from his family and his home and thrust into the state prison for two years and fined \$500, for what? For doing just what the Minnesota State Spiritualists' association proposes to do—that is, promulgate reforms and disseminate the truth as it sees the truth.

Mr. Berrier is not a Spiritualist in the technical sense of the term, but he is a man and has a soul. This ought to be sufficient motive to start a crusade in his behalf.

Mr. Berrier wrote and published a book which a certain law designed to throttle free speech and a free press says is immoral; that is to say, a censorship is set up on the constituents of morals, and this censorship represents the wake of a polecat, in other words, the prudish stinkieries of society. And it dubs itself Christian sentiment.

We warn the Minnesota State Spiritualists' association that in the eye of this law it is already condemned and Berrier's fate may be the herald of its own fate. There never was framed a law of malignant craftiness and cruelty to equal that under which Mr. Berrier now languishes in prison. The job for the Minnesota Spiritualists to take hold upon is to see that the Comstock laws of that state are repealed. The persecution of this man is sufficient enforcement of the law to make its repeal mandatory and immediate. Moreover, the Spiritualists ought to take some vigorous measures to secure Mr. Berrier's release. Spiritualists are the only people who can and will do these things. No matter about this man's views. They may be peculiar. If they are true they certainly are peculiar. The fact is sufficient that he is a citizen. He is not a criminal. He has not been moved by those motives which make criminals. He seriously undertook to teach his fellows a better way. Without a doubt the bed of every juror who convicted him has been the scene of far greater crimes than the imaginary one they saddled on to Mr. Berrier.

Gentlemen of the Minnesota State Spiritualist association, what do you propose doing in this case?

If your son wants to be a bartender and you want him to become an orchestral leader the best way out of the difficulty is to let him be a bartender, while you munch on the memories which, before he was conceived, will recall to you the reason for his choice of occupations.

Do you take a Spiritualist paper and above all the Light of Truth? No. Are you a Spiritualist? Yes. Beg pardon, but you are not.

TO THE SPIRITUALISTS OF THE UNITED STATES.

This is jubilee year. Not five Spiritualists in a thousand who are now twenty-five years old will live to see another one. What are you doing to make this one a success? What are you doing to impress your personality upon the fifty years of history now culminating? These are questions for your closets. Retire there, please, and wrestle with them, as Jacob did with the angel, until morning.

Will you adjudge it a piece of impertinence if we tell you that the Light of Truth is your paper? Can you appreciate an ownership which contains all the benefits and is liable to none of the losses pertaining thereto? Of course you can, and this is the kind of ownership you possess in the Light of Truth. It is your paper. Whose is it if not your own? The legal owner, who has spent twice as much for it as it would sell for today, can't be said to be much of an owner. What does he own? Simply the losses which the real owners have allowed to accrue.

We jump and hurrah, and smirk, and call the parson bad names on these our jubilee days. We guffaw and load the air with platitudes, soft nothings, and natural gas. But what are we really amounting to? Whereabouts are we going to register on the barometer of the world's stock of knowledge, worth, structural capacity?

Spiritualists can never build up their cause until they build up their press, their newspapers, devoted to their business as Spiritualists.

The spiritual press is to Spiritualism what Admiral Dewey's magnificent squadron is to the glory of the United States. The press is the way opener, the irrepressible engine of progress, enlightenment, stability and honor.

Here is the Light of Truth, acknowledged to be second to none of its class. What are you going to do with it? It represents you—nobody else. Editorial opinion is sifted, planed and smoothed to meet the consensus of opinion of the readers. Were personal opinion of the editorial department to obtrude to any extent you wouldn't like the paper a bit.

This, then, is your paper. Again we ask, What are you going to do to hold your ownership?

We want your subscriptions. You need this paper.

Your duty is clear enough. We are performing ours. If you know of any better thing you can do for Spiritualism this jubilee year than to subscribe for the Light of Truth let us know, and we will ventilate your scheme.

A GOOD MOVE.

Three leading Spiritualist societies of three leading cities, Washington, Buffalo and St. Louis, ripe in profitless experience, have at last adopted the plan of a regularly installed speakership; "pastors," they call them—which smacks of sheep—but then, names go for little. The spirit is a live one and ought to be emulated.

The time has come for a radical change in the methods of teaching Spiritualism to the masses. One of those changes is the sloughing off of the worn out, inadequate, purposeless itinerary. Establish the speakers, those who have anything to say and know how to quit when they have said it. Let brains and inspiration have a place and wipe out the incompetent hoboos who trail around the country carrying alleged Pandora's boxes as empty as jack lanterns.

The wonder monger has had his day, let us hope. Now let the teacher, the demonstrator, begin the building era of Spiritualism.

A settled speakership is the way to this epoch.

HINTS ON ORATORY.

A young man writes for suggestions on oratory; what makes an orator, and can anybody be one, etc.

There are no rigid rules governing oratory. There is an indefinable something called personal magnetism which, if a man possesses it and he has something to say, knows how to say it, and quits talking when he has said it, will unquestionably stamp him as being an orator. An essential thing to forget is one's self. The more effectually a speaker observes this the more likely he is to keep track of his subject and entertain his auditors. There is nothing so absolutely worthless in oratory as self-consciousness. An orator should represent and present his thought, not his own personality. Let the audience draw its own conclusions as to that. If the orator has a magnetic presence it will command itself and enthrall the audience, but the orator must forget that he has this presence. Confine gesturing to points of emphasis and climaxes, in general, although some points and climaxes are made most impressive by the simplest gesture or by the absence of it. Confine the thought and language to the subject in hand and stop talking when the subject is exhausted. Many a good speech has been spoiled by talking and not saying anything.

Voice modulation, enunciation, accent, emphasis, pauses, breathing, all these qualities enter into the make-up of oratory.

Sincerity is indispensable to good oratory. The orator must believe in himself the while forgetting himself. His subject must usurp and absorb his own personality. He must impress by his sincerity else he is lost. He must know what he is to speak upon. He must treat his subject from all the standpoints it will allow. He must be humorous without being vulgar, pathetic without being drivelling, modest without being prudish, imaginative without being credulous, majestic without being stilted.

By observing the foregoing hints our young inquirer can not go far astray in the general essentials of oratory.

EDITORS, WHAT THINK YOU?

Not more than one in ten of the names of Spiritualists sent in here for census purposes is a subscriber to the Light of Truth. Think of it, Spiritualists! Ninety per cent of our rank and file non-subscribers, non-readers, and non-ens regarding this paper!

This fact staring us in the face, how can we expect any commanding or permanent position as an organization? If Spiritualists won't read their own papers, how are they to be reached upon those vital issues involving the permanency and persistence of the movement? What constitutes their idea of Spiritualism? Simply the laissez faire doctrine which has petrified and moss-covered the germs of every truth it has ever contaminated. We say Truth requires no defender, but it does ask a hearing, especially from those who claim to have caught echoes of its rumblings along the doomed battlements of error and ignorance, and who say they are Spiritualists.

To those of our brother editors who are wrestling with this problem we submit the facts as they are opened up at this point, and earnestly invite their comment and suggestions.

There is not a paper in the field that isn't struggling against this tide of apathetic, "let us alone" indifference. It is a dead line, the only death in Spiritualism.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

AMERICAN CHIVALRY.

The victory at Manilla has not only been a surprise to Spain, but to the whole of Europe—England excepted, which is simply pleased—perhaps delighted that others, too, should have got a taste of Americanism. Continental Europeans have been regarding Americans as non-combatants—too much engrossed in wrangling among themselves for political spoils, and thus without real fighting spirit or grit to meet an enemy outside of an election bout. But they have been self-deceived, and find it difficult to get out of their own mental tangle concerning us. Not only has the fighting spirit surprised them, but the almost miraculous mobilization of an American army that can not be imitated by any European nation. And, furthermore, what they did not count on, was the unity of action and patriotism which moved the whole nation as one man. It reminds one of the sleeping Scotch terrier suddenly having the word "Rats!" cried in his ears. In a moment he is all alert and ready for the fight. Let the American alone, and he is asleep so far as other people's business is concerned, but challenge him to fight by blowing up one of his battleships and he is ready in a moment—politics or no politics. There is no nation more peacefully inclined, but none so quickly aroused to valor as the American when justice has been offended.

SHELTON, WHO KNOWS HIMSELF.

Dr. T. J. Shelton, who publishes "Christian" at Little Rock, Ark., has gotten hold of something that he is in the habit of letting loose on other people with startling effects. A great many don't know what has hit them, but it's the truth. Dr. Shelton is entirely original, to the shame of the rest of us, be it said, because we all ought to have what he possesses—that is, the happy faculty of knowing ourselves and the God thereof.

Dr. Shelton has simmered down the product of his mine into a booklet of twelve lessons on the law of vibrations, and it stands alone. It reads as beautifully backward as forward, and it can't be opened without revealing a gem.

Send a quarter to this glad soul and read his book. Then think. "Christian" is a compound of persimmons, ginger and honey, and is stirred with a facile pen. Monthly, 50 cents a year. Address Dr. T. J. Shelton, 2222 Chester st., Little Rock, Ark.

To heaven via hell is the only route to the Father.

WHERE THE SHOCK WAS FELT.

The canonading of Admiral Dewey's squadron before Manilla shook something besides greasy Spaniards and the hills of that land-locked harbor. The quake reached a few of the crowns of Europe and set them to tottering. That unparalleled victory was the voice of retributive justice speaking the colossal judgment of the ages to the crowned nincompoops and martinetts who, by the law of inheritance and the game of exploitation, have made the undercurrent of European social statics a treadmill and its soil a war cemetery.

How would "The United States of Germany," or "The United States of Austria-Hungary," or "The United States of Spain" sound? Remember the Maine!

EDITORIAL NOTES.

On to Rochester.

Have you renewed your subscription?

This paper mailed to your address \$1 a year.

We acquire virtue by doing the acts of virtue.

Take a copy of the Essay on Mediumship with you.

Uncle Sam to the Philippines: Keep off the grass—it's Dewey.

Sagasta says Americans do not fight face to face. Remember the Maine!

Does the "peaceful blockade" perhaps mean to take Cuba piecemeal?

Don Carlos and Butcher Weyler are more dangerous to the Spanish dynasty than the United States.

Come to think, it is no more inhuman for women to wear plumes, feathers and birds on their hats than it is for men to shoot the birds.

The curfew no longer "tolls the knell of parting day" at Indianapolis. A just plain, every-day toot and screech of factory whistles proclaim the hour.

We judge by the sympathy of the Gaul for the Latin that the war now on may bring about the supremacy of Anglo-Saxon civilization—at least a struggle for it.

Miss Fowler, a phrenologist, says the American woman should learn to regulate her voice. We know a few of her who ought to regulate her tongue as well.

The pope is said to have been terribly prostrated when the news of the Manilla incident reached him. The Maine incident in Havana harbor didn't affect him that way.

The puissance of an idea is not to be measured by numbers, as for instance the true greatness and grandeur of a city does not lie in the mere preponderance of population.

There is at least one prosperous business man in St. Louis. He is the coroner. During the month of March there were 22 accidental deaths, 25 suicides and two murders in that saintly city.

A surplus of half a million on a year's estimates—an increase of over ten per cent—is New Zealand's boast. That province is fully committed to the single tax and is one of the most prosperous and happy sections of the world.

Not a vessel in the navy bears the name of Bainbridge, or Isaac Hull, or John Paul Jones, or Perry, or Lawrence. But we have the great cruiser Yale, and a little pony torpedo boat

called the Farragut. Now let's have the United States battleship the Misses Brown's Seminary.

Mrs. George Gould's dog collar contains \$27,000 worth of jewels. But then a starving Cuban mother with a starving babe gnawing at her dugs couldn't eat a jewelled dog collar, you know, and so there you are. This is the ooze of the gospel of mousetrapism.

We are in receipt of a sprightly little monthly called *The Perfect Faith*, "established by Eva C. Hulings," some little time ago. We don't like this "establishment" of things. Horace Greeley "established" the New York Tribune. We trust Eva doesn't expect to see what Horace sees.

The Light of Truth is for peace, but our fighting editor will not down. Thus we have permitted him to speak, and which he does, as the reader will notice, from a higher—a more spiritual standpoint than the ordinary. Perhaps it is right, and essential to the cause of justice. A Spiritualist paper should deal with all subjects beneficial to the race.

We are informed that Rev. A. F. Sterger of Baltimore, Md., pastor of Trinity Lutheran church, has publicly announced his conversion to Spiritualism, basing his acceptance of it upon a new—to him—interpretation of the Bible, afforded by his investigations in psychical phenomena. Dr. Sterger is heartily welcomed and congratulated by the Light of Truth.

While everything is fair in war, we trust our American commanders will not imitate the brutal practice of our enemy in executing spies. Lock them up and turn them loose after the war. It will have a beautiful moral effect on all nations as an object lesson. The death of a few spies can not benefit us any; and there will be enough killed in battle without adding to the horror.

The following compliment is due and is gratefully tendered to the Spiritualists of Columbus. With a standing boast by those who claim to know, that there are over 5,000 of them in the city and with a bona fide enrollment of over 300 members in the First Spiritualist church, the Light of Truth has less than one hundred subscribers, many of them delinquent, out of the lot.

The case against Hanna will be laid before the senate in the shape of a majority report of the upper house of the Ohio legislature charging him with having bought his seat in the highest deliberative body on earth, and demanding his expulsion therefrom. Whether this involves Mr. Hanna's removal from his present boarding house at the other end of Pennsylvania avenue is not set forth.

ONLY A LITTLE CHILD.

"Only a child," yet the angel presence
Floats through a mist of tears;
And tenderer far are the ties that bind us,
Than the love of all earthly years.

Only a child, yet she guides us ever,
Like a star beam calm and still;
O'er valley and plain, across stormy river,
Till we learn all the Father's will.

Only a little angel darling,
Called from our midst away;
Yet the glint of her brightness round us
Falling,
Is the harbinger of day.

Only a "pearl" in its shiny setting,
Only a peerless thought of love;
Yet our hearts grow fond and ne'er forgetting,
As we think of our darling above.
—Jenny Wren.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM — Crowell. Price, \$1.00. Postage, 15 cents.

HERBERT SPENCER ON WAR.

In "Various Fragments," published in 1894, Mr. Spencer says: "Savage as have been the passions commonly causing war, and great as have been its horrors, it has, throughout the past, achieved certain immense benefits. From it has resulted the predominance and spread of the most powerful races. Beginning with primitive tribes, it has welded together small groups into larger ones, and, again, at later stages, has welded these larger groups into still larger, until nations have been formed. At the same time military discipline has habituated wild men to the bearing of restraints, and has initiated that system of graduated subordination under which all social life is carried on. But though, along with detestation of the cruelties and bloodshed and brutalization accompanying war, we must recognize these incidental benefits, bequeathed by it heretofore, we are shown that henceforth there can arise no such ultimate good to be set against its enormous evils. Powerful types of men now possess the world; great aggregates of them have been consolidated; societies have been organized, and throughout the future the conflicts of nations, entailing on a larger scale than ever before death, devastation and misery, can yield to posterity no compensating advantages. Henceforth social progress is to be achieved, not by systems of education, not by the preaching of this or that religion, not by the insistence on a humane creed daily disregarded, but by cessation from those antagonisms which keep alive the brutal element in human nature, and by persistence in a peaceful life which gives unchecked play to the sympathies. In sundry places and in various ways I have sought to show that advance to higher forms of man and society essentially depends on the decline of militancy and the growth of industrialism. This I hold to be a political truth in comparison with which all other political truths are insignificant.

"I need scarcely add that, such being my belief, I rejoice over the taking of any step which directly diminishes the probability of war, and indirectly opens the way to further such steps."

TO IDENTIFY THE DEAD.

There will be no graves of soldiers marked "unknown" in the present war. Touching a measure adopted by the war department providing for identification of the soldier dead and referring to the deplorable lack of facilities in this respect during the rebellion, the North American says:

"This unhappy fate will be guarded against in the future by having the soldiers when they go into action wear around their necks small tags made of aluminum, upon which shall be stamped the numeral assigned each man on the muster rolls, with the letter of his company, battery or troop and his regiment. By this plan the men who die for their country may be easily identified and will thus be saved from the fate of being consigned to an unmarked grave. The tags will be sent to the troops in the south as soon as it becomes evident that active service is to be expected. It is a meritorious plan, and the war department is deserving of commendation for the forethought and consideration which prompted it.

—See date on tag for expiration of your subscription. If you want to keep up with the war news from a spiritual standpoint, and thus know what to do in case of danger, renew at once, for we are not carrying any delinquents now.



ANNIVERSARY ADDRESS.

(By Mrs. Alice C. Barry.)

On the occasion of the Golden Jubilee of Spiritualism at Philadelphia, Pa.

Friends—We are here to celebrate the Golden Jubilee of Spiritualism. Modern Spiritualism came to the world fifty years ago, and it brought a light that has illumined the wide, wide world. No religion in ancient or modern times has made such rapid strides. Its origin is as humble as the great light that came out of Nazareth, eighteen hundred years ago. It spoke its first message to the world in that little home in Hydesville, N. Y., in the presence of little children, and that message has traveled over mountains, valleys and seas, and encircled the globe. Those vibratory sounds made by angel fingers have reverberated to every land beneath the sun, bearing upon the wings of the morning, and in the silent watches of the midnight, the one message, "We are not dead."

Whether man lives after the death of the body, has been an unanswered question all through the ages, and the time was come when the very heavens must speak, and man must know his destiny.

Fifty years ago the world was facing two great problems, materialism, with its awful edict of annihilation on one side, and the dreadful pictures of orthodoxy on the other. Between these two man stood groping, hopeless, despairing; and when the little rap sounded on the walls of that house in Hydesville, the world was startled; and well it might be. The materialist found that the countless millions of supposed annihilated dead were neither dead nor annihilated, and the orthodox world found that people who were supposed to be sleeping away the years in company with their decaying bodies, or hibernating in some far-off region, were alive, awake, up and doing. What a glorious revelation, and what an advance over the ideas that have prevailed in the past. We are beginning to understand that as this planet has evolved from the molten mass of matter the fire and mist, as our bodies have developed from the tiny protoplasmic cell, so have our minds grown and expanded, and with this growth and expansion has come a higher, grander recognition of a divine power and a better religion. The law of evolution, now universally accepted by progressed minds, shows that, in the expression of nature all things are ever climbing up, from the simple, gross condition that belonged to this planet in the earlier stages of its history to the finer and more beautiful expression that is visible about us today. This is equally manifest in regard to human progress, from the crude imaginings of the savage to the splendid achievements that are the outgrowth of the development that the race has reached at this time.

Let us go back, if you please, a hundred thousand years, nay, a million years, into one of those tangled forests of bygone ages, and you will see creatures basking beneath the trees that at first glance seem little more than animals. These coarse, hairy, low-browed beings are men and wom-

en who, through the process of evolution, have reached a plane a degree or two above the animal. The divine spark of intelligence is there, but undeveloped, scarcely recognized, yet, if you could have penetrated into the mysterious chambers of the brain, you would have found there the latent elements that afterwards gave to the world the mighty achievements in science, in literature, in art, in music, in government, that are all around us today. Man's condition, social, moral and governmental, have kept pace with his skull or brain development, and if you will trace the history of the world's religions from the first glimmerings man had of an unseen power outside himself, you will find that here too his conceptions of a supreme being have grown with his growth. Yes, from the weak and faulty imaginings of the low-browed savage of the past, man's conception of deity, man's religion, has grown and expanded until the God of today is no more like the God of the past than day is like night. Religion is man's highest conception of the good and the true. Had the human mind been capable of receiving unadulterated truth from the fountain of truth, when this planet first produced a human mind, there never would have been but one religion. There was just as much of God, of truth in existence when this planet produced its first human organism, as there is today or ever will be. But man could not comprehend it, his intellect could not grasp it; he had to grow to it.

The world had a very good religion eighteen hundred years ago, and it was undoubtedly suited to that stage of man's development, but in the last fifty, seventy-five years it has not answered the needs of the world. There are undoubtedly some people who are satisfied, and even these may have done a little thinking, but it tired their brains and they finally drifted into some church where thinking was a sin, and felt comparatively at rest. But there are thousands on thousands of men and women in the thinking world who are not at rest. There never was such an intense desire for truth in the history of this world as characterizes the leaders of the world's thought in this nineteenth century of ours. Now friends, what has been happening? Why, the truth is, the world has been growing, has been getting civilized. Astronomy, geology, chemistry and a host of sciences have developed, and man finds it necessary to readjust his ideas of the universe, of God, of his relations to his brother man, in a word, he is struggling for a truer knowledge of life here and hereafter. He must have a religion that will answer the needs of head and heart alike—a religion that will bear having turned upon it the searchlight of scientific investigation and stand the test. It must be reasonable.

Now the old religion, the religion that has moved man for the last eighteen hundred years, was not reasonable. It taught that God was a jealous changeable being, making man, and then repenting that he made him, and doing many other foolish and inconsistent things. It told man that he was a poor crawling worm of the dust; it told him that all he had to do was to listen and believe; to have faith and not ask questions. It told him

that when he died he might rest his poor weary bones in the grave until the great day when God would call him to the judgment, bones and all, and pronounce upon him the sentence that would consign him to everlasting happiness in heaven or eternal punishment in the other place.

Friends, we are here tonight to present to you the higher, broader teachings of Spiritualism. We are here to tell you that those old ideas were mistakes. We want you to know that you not only live after death, but that you, the ego, the spiritual part of you, does not go into the grave at all. It is only the outward form, the wrinkles, the red hair, the crooked feet, the worn-out body that we consign to the grave and say goodbye to forever. Those little raps at Hydesville demonstrated this beyond a doubt; aye, more, it demonstrated that man is an immortal being, and can hold intelligent communion with the departed loved ones. This was the first great truth that Spiritualism gave to the world. In doing this it has done what all the religions of the past combined have not been able to accomplish.

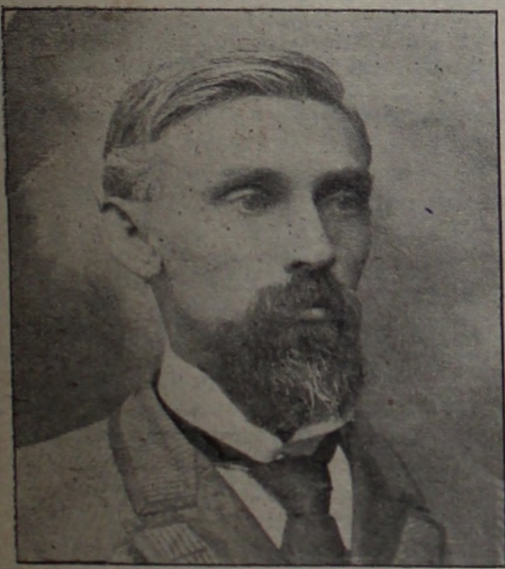
Spiritualism is an advance over the religions of the past in that it teaches that man is the child of God, a spark of divinity sent out into the great universe an independent soul to conquer all things, to know all things, to live forever, not a poor, crawling worm of the dust, as we have been taught in the past. Those poor, crawling worm vibrations started by the priesthood centuries ago have been projected out into the thought realm long enough. It is no wonder that men feel small and cringing and full of fear, hardly daring to say their souls are their own. Spiritualism takes a man by the hand and bids him turn his face to the divine light, and as he does so he begins to realize something of the divinity of his own nature. Spiritualism tells him that there are no heights to which he may not climb, for the universe is his, eternity is his. No, friends, man is not a glowworm, sending out a spark through the dark night of time, but a companion of the worlds of space, aye, more, he will bloom in the splendor of immortal youth when the stars of heaven go out and are dissolved. Spiritualism as a religion makes no compromise with the religions of bygone ages, or the prevailing errors of the present era; but bids man follow the path of light that leads to the inmost chambers of the source of all light, where deep after deep is unfolded to the soul as it gazes into the unexplored realm of spirit. Spiritualism is a thoroughly practical religion, and the great marvelous world of humanity has no need of any ism or ology that is not practical, that does not contain remedies and cures for every moral and mental ailment and unhappy condition that afflicts mankind. Spiritualism, we say, is a thoroughly practical religion. As soon as a man has departed from the dogmatism of creeds and becomes a Spiritualist he understands that if he wants to be happy now or hereafter he has got to live a thoroughly correct life. He knows that he can not be a mean, selfish, unjust, unkind man in this world and be happy in the next. He can not commit any and all crimes and rely upon a Christ to suffer the consequences of his evil doings. He and no one else is held responsible for his actions. No miracle will save him. He must save himself by harmonizing himself with the universal law. We contend that this placing of the individual responsibility upon oneself is the first great step to be taken in the moral teaching of the world; and when it comes to be fully accepted it will do more than aught

else to elevate the race. For hundreds of years men have been taught that goodness was as filthy as rags, that love, kindness, virtue, unselfishness, were as nothing in the sight of God—that there was no redeeming power save the blood of Christ. Such teaching undoubtedly takes away from men and women all obligation which they owe to themselves and their fellow-beings, leaving them weak, irresponsible creatures, selfishly praying with their latest breath for their own safety, after having lived lives of greed and selfishness for three score years and ten. Why, I was reading the other day of a pious old fellow in England, worth over £200,000, owning large estates in London and Essex, who has been known to pray for their welfare in these words: "Oh Lord, I beseech Thee to preserve the two counties of Middlesex and Essex from fire and earthquake, and as I have a mortgage in Hertfordshire, I beg of Thee likewise, to have an eye of compassion on that county, and for the rest of the counties, deal with them as Thou pleasest!" Now, had that man been a student of the Spiritual philosophy, he could not have held any such mean idea of God or himself. That man was the outgrowth of a system of religion that taught that God made a few chosen ones to be his very own forever, but unfortunately he failed to put some distinguishing mark upon them, and nobody knows which is which, and everybody thinks himself one of them, and hence the unseemly scramble to get to the top of the heap, to grasp and to hold, forgetful of the brother or sister who is left behind. When will the world learn that God has no chosen ones—that all are chosen? In a word, friends, the theologies of the past were unreasonable and unscientific. But if you have been watching the trend of events, you are aware that these things are passing away, that the star of reason is being set in the firmament of the mind, and you can almost hear the footfalls of the coming day when the Christian world will be so busy teaching and preaching the laws that govern life here and hereafter that they won't have time to pray for Robert Ingersoll, who has done so much to free the world from the bondage of bigotry and superstition.

Friends, we are here tonight to celebrate the advent of a new era in human thought. The dawn of a new morning, for a world enshrouded in the mist of uncertainty; the advent of a perfectly natural religion—a religion that is not dependent on the gymnastics of metaphysics, but a science that must be studied as men study astronomy, chemistry, anatomy. The time is come when science and religion must walk hand in hand. Faith fades in the dawn of a scientific age. The monsters of superstition can find no lodgment in the laboratory of the scientists of the nineteenth century. Man's sphere is knowledge, knowledge of the constitution of nature, knowledge of the present and inference of the future. Take up the study of one of the sciences, astronomy, for instance, and when you have absorbed the knowledge of those beautiful orbs of light away out there, that, in our ignorance, we have called "twinkling stars," are wonderful worlds, most of them many times larger than our own, your conception of God will grow and expand; you won't be able to narrow him down to the small jealous God that Moses said he was—the ruler of one stingy little planet. In the past knowledge was supposed to be next door to sin. In the past it was said, "He that hath an ear, let him hear." The new religion says, "He that hath a mind to think,

let him think." It asks you to think for yourself, instead of paying the priest to do your thinking for you. And that is the grandest thing of all, for as soon as honest thought enters, theology goes out at the back door.

Spiritualism is the religion of humanity. It comes with its inspirations from higher worlds, and seeks to inaugurate the kingdom of heaven in every human soul. Born in the land of the free, nurtured in the home of liberty, protected by the flag that is the symbol of the highest civilization the world has ever known, it has gone on in its glorious mission of freeing a priest-ridden world from the bondage of mental slavery, even as this, the greatest nation on the globe, is stretching forth its hand to strike the chains from the limbs of poor stricken Cuba. Oh, glorious religion of humanity, that would embrace all men without regard to color, clime or condition; that would speak the message of peace and love to all souls; that has given to the world the certain message that death is only the gateway of life; that has opened the door to the Spiritual realm and shown us, not only the faces of those who have gone out from our homes, but revealed to us the presence of all the great men and women of the past. We know that Washington, Jefferson, Paine, Lincoln, Wendell Phillips, Lloyd Garrison, all those known in history as leaders and liberators of nations, are watching over the children of men, striving to lift the world out of its condition of poverty, its wretchedness and sin. We know they are conscious of the perilous situation, that all the nations of the earth are laboring under today; of the cloud that is hanging like a pall over our own fair land; we know that the signers of the Declaration of Independence are not playing on golden harps around the great white throne, or roaming heaven's daisied slopes, or golden streets with nothing to do, while helpless men, women and children on that beautiful southern island are starving, dying by thousands because they want to be free. We are sure the hosts of heaven are marshalled in their behalf, because freedom is the birthright of individuals and nations alike. God speed the hour when right shall rule instead of might.



DR. JOSEPH W. RUMINER.

Dr. Ruminer was born in Posey Co., Ind., Oct. 6, 1858, but is now a citizen of Evansville, Ind., residing at 116 E. Iowa st. Before being thoroughly convinced of Spiritualism, 18 years ago, he was what might be called an agnostic—a great admirer of Robert Ingersoll; also Thomas Paine's works. The first Spiritual literature he ever read was Andrew Jackson Davis's "Divine Revelations." Prof. Denton's lectures, M. Faraday's pamphlets and Dr. Peebles' "Immortality." Besides the above the Dr. has studied Prof.

J. R. Buchanan's psychometry, sargonomy and new education. Dr. R. is a graduate from Dr. E. D. Babbitt's College of Fine Forces, and a reformer in every sense of the word.

"ONLY AS SOCIALISTS CAN WE BECOME TRUE CHRISTIANS."

The article under the above caption found below is taken from the Coming Nation, one of the leading Socialist papers of the world, in the columns of which it had a commanding position in the issue of May 7th. The Light of Truth offers it as a sign-board to the course which any permanent social and industrial economy must take. It does not constitute all that the Light of Truth believes to be the integral factor of the genuine co-operative commonwealth, but it goes a long way toward it for the recognition of immortality, which the Christ system stands for as much as its social economic side is to be found here. The boasting Christian civilization, with its governments of war, conquest, and pride is, as is well known, no part of the Christ system, and the efforts of European Socialists, whose doctrines of materialism have infected their American brethren, have not improved the situation, and can not do so, by repudiating the fundamental truths the Christ sought to inculcate. They, too, have swung away from the true mooring ground. Socialism is yet to realize that the social and religious economy of Christ or Christianity does not involve Churchianity and the cruelties and mockeries which are a part of it.

The Coming Nation is on the right track. Here is

THE ARTICLE.

"Christ, upon whose name we base our existing civilization, was crucified not for assumed false teaching in regard to the religion of his day, but because of his political doctrines. Yet, as a matter of fact, those political doctrines constitute the very essence of 'Christianity,' being the points wherein the 'religion of Jesus Christ,' in its material aspects, differs from the religion of Moses. The written record has been in the hands of man for an 'age.' Nevertheless these political doctrines—a very transcript of the mind of Christ Jesus—are today reprobate and accursed in fact and deed by every one of the so-called Christian governments which make the conditions of modern 'Christian civilization,' and the majority of the so-called Christian individuals hold them to be 'foolish and offensive,' and by thus reducing them to a state of public paralysis we Christians are in very deed (analogically) re-crucifying our Christ.

"For governments are the concentrated spirit of the individuals who bring them into being. Governments are the concreted outcome of the moral condition of the majority of the governed. The aphorism is true that governments—even such bad examples as our own and that of Russia—derive their power from the consent of the governed. It was the 'people' who cried 'Crucify Him,' the people to whom his politics would have given the reality of individual and national freedom, with all these 'comforts and conveniences' of every day life which make 'civilization' a fact. The people it was who put effective life into the hate of the Jewish council, and that because each individual Jew, from Judas to Annas—wanted a Messiah who would give them individual and national power to plunder and oppress other people, whereas 'This Man' insisted that the dominant law of His

proposed kingdom was an absolute surrender of individual ownership, the direct service of some one else, and an orderly submission to 'Caesar' and to 'God,' for, as St. Paul explained it, 'the powers that be are appointed of God.'

"This eminent law of the kingdom of heaven is the true social order of organized collectivism, and no man has in him the mind of Christ. No nation can rightly claim to be animated by true Christian civilization until the man and the government shall be found sincerely striving to keep that law in practical politics and daily business.

"Christ was crucified. He is risen. He went away but promised to come again, and we are justified in assuming that that coming will be when He shall have 'prepared a place' for those twelve leading principles which are to govern His kingdom. Can we begin to hope that place is about ready in the human mind for the reception of the twelve governing principles of organized collectivism? If so, then let us lift up our heads, for He draweth nigh. But some will wait

"PERIGRINUS."

ENGLAND'S NEW POET.

He is a Decadent and Sings of Unprintable Things.

Stephen Phillips, the new poet whom all England is praising and lionizing and whom Richard Le Gallienne tells us he admires above all other English writers of verse, must be classed among the decadents. He is the most talked about poet in the British isles. The principal reason for this is not that he has just published a new volume of poems, but that the academy awarded him its \$500 prize for having produced, in the judgment of the academicians, the best book of the year. Le Gallienne says of two of his poems: "Till 'The Woman With the Dead Soul' and 'The Wife' there was only one London poem; now there are three." Most people will agree that in Phillips' couplets are some strong, vivid pictures of city life which might fit Chicago or New York as well as London. Here is a brief sample in which he gives a street impression:

When, lo, the long uproar of feet,
The huge, dim fury of the street!
Faces like moths against her fly,
Lured by some brilliance to die;
The joyous, cruel face of boys;
These dreadful shadows proffering toys;
The constable, with gesture bland,
Conducting the orchestral band;
A woman secretly distressed
And staidly weeping, dimly drest;
A girl, as in some torment stands,
Offering flowers that burn her hands;
A blind man passes, that doth sound
With shaking head the hollow ground.

But the stories told in Mr. Phillips' verses are horrible tales—tales which in prose would scarcely be printable. The morbid, the unearthly, the weird he has found in urban nooks and has sung about at much length, with no little profit of a financial sort. So we must recognize him as the great English poet of the day.

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Mrs. J. A. Duvall, of Warrenton, N. C., says:—Any one to see me three months ago and see me now would not take me for the same person. I never weighed so much in my life, and have not been so perfectly well for many years. I gladly recommend Dr. Beatty's Treatment to suffering women.

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CORRESPONDENCE

NEWS ITEMS.

Next week the great jubilee.
Mrs. Mary C. Lyman is in Los Angeles, Cal.

Dr. Louis Schlesinger is in San Antonio, Tex.

With the June sunshine begin the campmeetings.

July will be an interesting month for our readers.

Dr. C. A. Andrus is lecturing in Los Angeles, Cal.

May 25 to June 1st are the Jubilee days at Rochester.

Dr. Wm. A. Hale speaks in Hanson, Mass., on the 29th.

Ashley campmeeting opens Aug. 21st, closes Sept. 11th.

W. E. Bonney of Blair, Neb., has entered the lecture field.

Pawtucket, R. I., had Mrs. T. E. Humes recently for tests.

Mrs. R. S. Lillie may be addressed at 305 Larkin st., San Francisco.

Mrs. Maud L. Freitag of California has an invitation to Australia.

Mrs. J. H. Jackson of Fort Worth, Tex., desires camp engagements.

Prof. J. J. Watson of Boston is the only surviving pupil of Ole Bull.

Mr. and Mrs. Kates have opened a series of services in Toronto, Can.

Portsmouth, N. H., will have I. S. Scarlett tomorrow and next Sunday.

Mrs. E. L. Coffyn of 153 W. Concord st., Boston, is open for lecture engagements.

Quincy, Mass., honored Mr. Henry Chubbuck with a public reception on the 5th.

Syracuse had an effective meeting if not a large one. The weather was against it.

Dr. and Mrs. W. O. Lovejoy have been conducting Spiritual services at Seattle, Wash.

Frank Ripley is in South Bend, Ind., open to engagements. Address 426 S. Lafayette st.

Mr. M. B. Sheets, father of Mrs. A. E. Sheets, is very ill at his home in Grand Ledge, Mich.

W. H. Bach may be addressed at the Whitcomb House, Rochester, N. Y., until after the Jubilee.

Mr. A. P. Blinn has begun his campmeeting work at Lake Pleasant, Mass., where he is now permanently located.

The friends at Binghamton, N. Y., gave E. W. Sprague a reception at the home of Mrs. J. M. Signor on Carroll street.

John W. Henley is a new test medium on the Pacific coast who promises a brilliant career in the phenomenal field.

Mrs. A. E. Sheets is engaged to speak morning and evening Sunday, May 22d, for the Ionia (Mich.) society of Spiritualists.

Mrs. Frances Ruddick is open for campmeeting engagements for public slatewriting mediumship. Address 249 Indiana avenue, Indianapolis, Ind.

The 12th annual convention of the state association of Connecticut was held at Hartford on the 7th and 8th. An interesting program was carried out.

The campmeeting at Grand Ledge, Mich., opens July 31st and closes Aug. 28th. Mr. Geo. H. Sheets has been appointed secretary pro tem. of the camp association.

Mr. Chas. A. Place, son of Mrs. D. N. Place, one of San Francisco's best mediums, was married to Miss Maybelle

A. Thompson on the 30th ult., Mrs. R. S. Lillie officiating.

Mrs. E. J. Demorest of the First Spiritualists' church of Allegheny, Pa., has been doing splendid work among the skeptics of Newcastle, Pa., writes Mr. D. H. McDowell, Pres., 125 Waldo street.

Mrs. Maggie Stewart has accepted a month's engagement with the First Spiritualist Church of Washington, Pa., Commencing Sunday May 15. Correspondence will reach her there for the month.

The Harmonial society of El Paso, Tex., has elected the following officers: Dr. W. S. Baird, president; Mrs. M. F. Philbrook, vice; J. M. Ellis, secretary; Mrs. G. W. Cobbler, treasurer; W. H. Winn, H. R. Hildebrand and S. S. Gillespie, trustees.

The Salem Mass., Lyceum gave a pleasing entertainment in which the following adult members lauded themselves: Miss Mildred Soule, for piano accompaniments; Mrs. S. Johnson, organ; committee help, Mrs. G. Call, Mrs. N. Latimer and Mrs. S. Johnson.

We do not say that the Light of Truth is the only paper, nor that you should take this above all others. But if all Spiritualists were to subscribe for one paper only and change off yearly, every one would have a sufficient surplus to issue a fine supplement occasionally.

The ladies of the sewing circle auxiliary to Hanson (Mass.) grange, P. of H., gave an entertainment at Thomas hall recently. The farce entitled "Love in a Lighthouse" was presented with a good variety of songs and instrumental music. Fancy and domestic articles were on sale.

May 8 was the third anniversary of the Spiritualist society of Galveston, Tex. The annual meeting resulted in a re-election of the following officers: H. A. Landis, president; Mrs. G. E. Wilson, vice president; John W. Ring, secretary and treasurer; trustees, L. S. McKinney, G. A. Wilson, A. Olson.

The Leavenworth Co. Spiritualists' association will hold a campmeeting at Forest Park, Ottawa, Kan., from July 27 to Aug. 2, 1898, inclusive. Board and lodging can be had on the grounds for \$2.50 per week. Reduced rates on all railroads leading to Ottawa.—T. C. Deul, Pres.; Mrs. E. Emerick, Sec.

In a recent lecture before the A. H. S. S. of Lynn, Mass., Prof. J. W. Kenyon said: "God or the oversoul enthroned in the universe is what religious evolution of thought has revealed to us through Spiritualistic demonstration of immortality, which is the chief jewel in the golden crown of knowledge."

The officers of the Summerland Beach Spiritual and Religious association are as follows: S. J. Wooley, president; W. S. Clemens, 144 W. 8th ave., Columbus, O., secy.; E. G. Smith, treasurer; Lydia A. Grove, cor. secy.; M. E. Clemens, J. F. Grove, L. A. Grove, W. G. Wortman, W. S. Wandell, trustees.

P. C. Mills, state agent, Washington, writes: "This will certify that Mr. M. D. Wood of Centralia has been duly appointed as financial agent for Lewis, Pacific and Wahkiakum counties, to receive and solicit funds to meet the expense of arranging for and carrying on a convention of Spiritualists of Washington, to organize a state association, auxiliary to the N. S. A."

Mrs. Sarah C. Scovell has gone to Galena, Kan., where she will locate, to take care of a sick mother. But her field of spiritual labor will embrace Webb City and Joplin, Mo., as well as Galena. Will also respond to

BLINDNESS PREVENTED

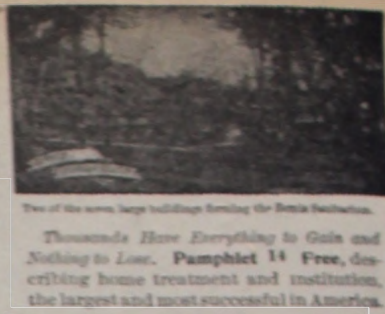
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funerals or weddings. She goes to the Liberal, Mo., camp for the entire season—from Aug. 20 to Sept. 4.

Dr. Noyes writes: "Mrs. Noyes and self are at Lansing, Mich., working at the Spiritual Temple. They have a large society and a fine Ladies' Aid, which is doing good work. The Aid meets every Thursday with a supper and social, always well attended. I also renew my subscription, for we would feel lost without the Light of Truth."

Mrs. Dr. Hilligos of Anderson, Ind., has just closed a successful lecture engagement at Danville, Ill., for the First Spiritual church, writes Mrs. Ella Blackstock, the secretary. In connection with this Mrs. H. also organized a Ladies' Aid, which is doing effective work. She has been re-engaged for a term of ten months, beginning Sept. 1st, 1898.

The New York State association of Spiritualists have filed articles of incorporation. The incorporators are: Frank Walker of Hamburg, Matilda U. Reynolds of Troy, Herbert L. Whitney of Brooklyn, Caroline E. S. Twing of Westfield, Harvey W. Richardson of East Aurora, Edward F. Butterfield Mrs. Reynolds, W. J. Sargent of Brooklyn, James R. Stone of Waverly and Walter B. Mills of Saratoga Springs.

Mrs. M. A. Brackett of Portland, Me., writes that their local work is being hastened to success by their faithful ministers, Mrs. S. E. DeLewie and Mrs. M. A. Redlon. While all mediums are welcome, none are permitted on their rostrum who make such superior claims as "the only medium." Portland is holding its own and loves the Light of Truth, thus exhibiting good taste, besides being harmonious in its work.

Dr. J. N. Hilligos of Anderson, Ind., delivered two very interesting lectures in the schoolhouse at Moonsville, Ind., and C. F. Barnes and wife given two seances on Saturday and Sunday nights which were very successful. Many new converts were made by their work. They were entertained by Mr. W. W. Hancock and wife. We are opening a new field in the cause of Spiritualism.—W. W. Hancock.

The realms are now being troubled with a "Dr." who calls himself "The Psychic Wonder of the Age," with an ancient guide from the "highest realms," aged over 4,200 years, who knows everything. How much stock Spiritualists take in such claims we don't know, but it takes large gullibility and great cupidity to be caught by such bait; and it is doubtful if any experienced reader of the Light of Truth can be caught by it. But it is well to warn the unwary.

D. E. Sheldon of Chehalis, Wash., writes that the First Spiritual society of Centralia has been organized under the N. S. A., and have for the past five months employed Francis A. Sheldon of the first named city as pastor. Services are held Sundays at 3 p. m. The society also has a Ladies' Aid known as the "Clover Leaf," which is

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NEWS ITEMS (Continued.)

doing good work. These facts were followed by a philosophic dissertation proving the writer to be an inspirational medium as well as the speaker he quotes. Two are better than one.

The F. of D. C. of Brooklyn, N. Y., is meeting with success at its new quarters—the Aurora Grata cathedral—and its members are congratulating themselves in consequence. Jerome H. Fort, their new young speaker, is doing well, and their medium, I. M. Courlis, never fails. Profs. A. Wright and A. Whitelaw and Mrs. Annie Miller furnish sweet music, which adds finish to the whole. A. B. Wellstood, the genial secretary, is always at his post, making a note of all that transpires. Harmony is not wanting there.

A correspondent writes: "The Rochester (N. Y.) First Spiritual church is prospering under the ministrations of G. W. Kates and wife. The Jubilee preparations are progressing, but the local work has not been arranged. W. H. Bach is now here attending to such details. Persons desiring information as to accommodations, etc., should address him care of the Whitcomb House. The local Spiritualists are not empowered to act in any way. Bro. Bach will lecture for the First Spiritual church during the absence of Mr. and Mrs. Kates, May 15 to 22."

Miss Mary Miller of Louisville, Ky., writes: "The First Spiritual church of Louisville held its annual meeting at Falls City Hall and elected officers for the ensuing year as follows: President, H. F. Marks; vice president, A. Shellberg; financial secretary, Dr. Thomas McAboy; corresponding secretary, Miss Mary Miller; treasurer, Mrs. F. F. Marks; trustees, Charles Hoestetter, Mrs. Lizzie Cane and Mrs. Mary Jewel; Librarian, Mrs. Mary McAboy. After the election Dr. McAboy made some interesting remarks, followed by recitations, songs, and tests by Miss Kate Ballou, Miss Hazel Church, Misses Gracie and Elizabeth Church, and an address from Rev. E. W. Harper of New Albany, Ind.

The members of the First Spiritualist church of Columbus, O., held their regular annual meeting for the election of officers at the Odd Fellows' temple Monday evening, May 2d, and the following officers were elected for the ensuing year: President, J. D. Aris; vice president, C. H. Parsons; secretary, C. M. Wilson; treasurer, John P. Short; trustee, William Watson. Perfect harmony prevailed and all seemed satisfied with the selection of officers that will serve for the coming year. It is desired that all speakers and platform workers who are open for engagements for the fall and winter months of 1898-99 address the secretary, C. M. Wilson, No. 178 East Main street, Columbus, O.

The semi-annual convention of the Rhode Island State Association of Spiritualists was called to order at 10:30 o'clock May 4th, by the president, May S. Pepper, who gave an outline of the progress of the association. The exercises consisted of a most excellent musical and literary program and speaking by prominent members of the association. There were three sessions, one at 10:30 a. m., 2:15 and 7:30 p. m., and during the recesses luncheons were served. The meeting was called to further the interests of the association. The committee in charge consisted of Vice President Mrs. Sarah Humes, Mrs. Benjamin F. Prouty, Mrs. F. A. Parmalee and Mrs. Addie Durfee.

At the recently held semi-annual convention of the R. I. State association at Providence, Dr. Geo. A. Fuller

said in part: "The watchword of the hour is 'Organization.' The condition of our local societies is simply appalling. The mediums and speakers are forced to pay for themselves—in other words, they are rated on the same scale as draught horses. Herein our cause differs widely from that of other religious denominations. In our work not the number but the quality of the tests should be considered. The demand of the hour should be for a higher grade of mediumship; of a religion that rests upon a scientific basis. There should be no compromise with error; no compromises with imposture nor with fraud."

A FEW THOUGHTS.

Right is might in spirit, and lends the mortal possessor a psychological influence that can not fail to win if properly used—that is calmly and reasonably, without loss of temper.

Pain, poverty and perplexity are the natural antagonists of pruriency, pride and prejudice—invited by inharmonious vibration with nature.

Contempt reacts for indolence—a compromise condition between self-poisoning by malice and controlling it by reason; for contempt is silent hatred, an evil akin to envy.

The hearty laughter can not be bad, for it requires a love spark to produce it, whatever other evil he may possess hereditarily.

Only the dark in soul sees others darkly.

Those who expect angelhood in others should shame them into it by examples. Good thoughts must be elicited by inspiration of the same from those who demand them.

"Where two or more are gathered in my name, I will be among them," said Jesus, yet some of his servants will attend a seance and never give him a thought. Instead of giving up their minds to their Master they think of fraudulent spirits, and, of course, attract what they invite.

If generosity or charity creates cheer it stands to reason that its opposites must create gloom or discontent. Heaven and hell are within.

Selfishness and fraud are one in principle, if not in effect. A selfish man is therefore a fraud in the cause. But as prejudice is a psychic effect of selfishness, a prejudiced man is as much of a fraud as the first named. And why not, since love is antithetical to selfishness, and love being synonymous with unselfishness or honesty.

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QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Can spirits prohibit theft of money sent by mail, or is it safer to trust in money orders and checks?—Mrs. F. R. Webber, Canada.

Answer.—It is possible when they have the right medium to draw from during its transit, either furnished by the sender or some one near the letter who is mediumistic. But mail robberies are mostly committed by thieving sensitives—persons untaught in the art of using their gift for spiritual purposes—and who therefore direct their occult powers for selfish or material effects, one of which is to concentrate their forces on letters containing money, and by practice acquire the art of knowing or sensing what letters contain money. Even burglars will often locate money hidden in dwelling houses before other valuables, for money has an active aural vibration—given to it by handling—and thus more readily sensed than other articles of value. Spiritualism is not the only cult that contains sensitives or mediums, but it is the only one which teaches a spiritual or higher use of this new sense or faculty, and is thus destined to become the redeemer of the human race from further iniquity through misuse of its finer forces or gifts. Fortunately, however, comparatively few understand the conscious use of these forces or powers, and thus are far from being perfected in them. It is only through spiritual intercourse direct that these powers develop perfectly, but in this development is also involved a moral which deters ninety per cent from making bad use of them. Thus you have fraudulent mediums—more dangerous because they, like hypnotists, understand the use of a power not of the ordinary. But nature disarms them again in that a misuse of mediumship is followed by disease, mental as well as physical, and in time such become wrecks, from which there is no relief this side of the grave. Thus fraudulent mediums have but short careers, and seldom rise to the surface again for practical reform work, even upon reforming themselves. A spiritual gift once misused forfeits the owner's faith with both the mortal and spiritual spheres of existence.

Question.—I see there is a pro and con argument going on among Spiritualists concerning a creed or declaration of principles. What is there objectionable about it and what favorable?—On the Fence.

Answer.—The objection is the fear of making it a closed book. The fitness of it is the tie it would produce as a nucleus for building and propaganda. You need not make thirty-nine articles and stop, but sample after the United States constitution and leave room for amendments. Truth has no limits, and Spiritualism is an eternal truth without a closing paragraph. In fact, you can not close it. That which is so treated becomes a seceding ism, and is no more entitled to the name. Neither the science nor the philosophy of it has an end. You can adopt what you have received to date with a paragraph or a principle in it, setting forth this idea. That in itself will keep it open, as the order of amendments does for the American constitution. Order is the law of nature. There is not a planet in the universe that has not its

ruling intelligence and subordinate powers. If you consider the Spiritualists of today no wiser than their predecessors at the council of Nice you would be justified in fearing consolidation. But that very fear is the preventive of blunders, and furthermore, there are spirits, too, who are wiser and better prepared for such an undertaking than in times past. Let the agitation continue. It will lead to good results, and when the time is ripe, the proper minds will be called together as were the patriots of '76 to make a declaration that will have a touch of eternity in it.

Question.—Can a low, vicious spirit attack a mortal who is living a good, moral life?—P. Miller.

Answer.—While it is true that like attracts like, the best are sometimes hampered by vicious spirits; but they can not hold the control very long on account of the purer influence that surrounds the mortal. A high influence is to a low spirit what a flood of light is to a weak-eyed mortal, or heat to a sore. But we sometimes have weaknesses that we do not observe, or do not regard as weaknesses because the love for it makes a belief in its harmfulness impossible. Spirits sometimes take advantage of this to enjoy themselves through a mortal, and aid him in believing himself right; and guides often permit this sort of obsession or attraction to bring men and women to their senses. Experience of this kind is sometimes needed to teach a mortal himself. Self-knowledge is better than technical schooling when dealing with human weakness. But a moral life, even though hampered by weaknesses, has its like attractions—these coming in at the proper time to explain matters and set puzzled ones to rights, thus aiding in their self-knowledge and pointing the way over such barriers in the future. If one's intentions are good he is bound to win in the end, the reverse losing.

FEATHERS VS. TRANSITION.

Will Light of Truth kindly give its opinion in regard to the following assertions: Does the removal of the feather bed from under a dying person render dying more easy to the sufferer? I heard it asserted and I denied believing that such a thing could help to release the spirit from the body. My boarding mistress—who, by the way, is strictly orthodox Baptist—said it stood to reason that it helped; but I fail to see the reason, as I told her. The only way my short-sightedness of reason tells me that in the act of moving the patient, in the excitement of removing the bed might help to sever the connection, and I think moving the person in different positions might have the desired effect as well. But she says: "No, it's hard to die on feathers." If so, why, any more than on a board or mattress?—Rachel E. Gamblin.

[The lady is right in a measure, for feathers intercept the electric or magnetic relation of the spirit with nature direct; but a linen sheet well covering both the feather bed and sides of the lower mattress neutralizes this effect. Thus you are also right in your denial. We all have part of a truth, and by comparing notes peaceably, giving each other the credit for knowing something, we get at the absolute of it.]

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VOICE OF THE PEOPLE

PATRIOTISM—THE GENUINE AND THE SPURIOUS.

A southern paper finds that a contemporary of its own state has quoted with approval the familiar words of Dr. Johnson that "patriotism is the last refuge of a scoundrel," and in indignation says the fact "ought to be carried from city to town, from town to hamlet, from hamlet to the fields in this good state of Texas." The statement, repeated at this time, is declared to be "the most brazen and despicable utterance that ever emanated from an American paper," and in repeating the famous sentence the journal says its contemporary has "reached the crowning insult of its estimate of its own people," etc.

Dr. Johnson stated comprehensively a fact which does not admit of denial or doubt. He did not mean by it to question the importance and value of patriotism as a sentiment. He did not mean to question the sincerity of men generally who make professions or demonstrations of patriotism. When he uttered that apothegm Dr. Johnson, as Boswell says, did not mean a real and generous love of our country, but that pretended patriotism which so many in all ages and countries have made a cloak for self-interest."

It is the same today as it was in the time of Johnson; it was so as he well knew in ancient Greece and Rome, and in all ages of human history. Men assume virtues which they do not possess to divert attention from their misdeeds or to conceal vices of which they are guilty. In times like the present unusual opportunities are afforded schemers, pretenders and frauds to disguise and to hide their real motives and purposes by joining in the general demonstrations of the natural sentiment and of the patriotic spirit. For the time being, their bad record is forgotten, their bad character is undiscovered and their bad designs are unsuspected, and while uniting with their fellow citizens in waving flags and in expressing devotion to their native land, they may be planning to victimize whomsoever they can or swindle the government, as many sham patriots did in this country in the 60s.

We have heard of the patriotic citizen who absconded from his town with the public funds. His eulogist said of him at his funeral, "Although he was short in his accounts, his heart beat proudly for his native land." During our civil war the men who were engaged in defrauding the government were generally the most effusive in their professions of patriotism, the most impatient and intolerant of any criticism of the expenditures or policy of the government. Patriots who loved their country too strongly to acquiesce in what they believed was against the best interests and who therefore denounced measures which they regarded as hurtful, were often targets for the abuse of these perfervid patriots whose ardor nothing could quench except discovery of their crimes and a sentence to the penitentiary.

In these times when under the influence of Hannaism there is so much self-seeking, so much corruption, bribery and fraud practiced by men professing to be working for the public good, we may expect a large amount of patriotism of the sort referred to by Dr. Johnson. Men who, in time of peace, have resorted to corruption to enrich themselves and the gangs to which they belong, while shouting for

party, in time of war will watch for opportunities to profit by the necessities of the government and to swindle the government and the people wherever there is a chance, while making profuse professions of patriotism and denouncing other people because they are not patriotic enough.

What we need is such patriotism as prevailed among the Lacedaemonians when each man was taught that he was born not simply for himself but for his country; such patriotism as that of Washington, who said in 1768, "Whenever my country calls upon me, I am ready to take my musket on my shoulder"; such patriotism as that which impelled Robert Morris in 1777 to contribute much of his own fortune and to go from house to house in Philadelphia rousing people from their beds to borrow money, and to send Washington \$50,000 with the message: "Whatever I can do will be done for the good of the service; if further occasional supplies of money are necessary you may depend upon my exertions either in a public or private capacity." This is the kind of patriotism we need, and there is a vast amount of it among the common people, whose unselfish devotion to country nobody doubts.

But it is well to bear in mind that there is a spurious patriotism, and that it is, especially in a time like the present, "the last refuge of a scoundrel."

B. F. UNDERWOOD.

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